

# China's Millions

North American Edition

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PEI-TI MOTHER AND CHILD  
(Aborigines—Likiangfu)

This illustration constitutes another call to prayer for the work of God among the tribes-people of Kweichow and Yunnan

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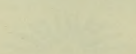
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# CHINA'S MILLIONS

TORONTO, JANUARY, 1911

## Possessing Our Possessions

"All things are yours."—1 CORINTHIANS 3: 21.

BY REV. HENRY W. FROST

THERE are many passages in the Word of God which are wholly discouraging. There are other passages, such as the present one, which are heartening to an extent which can hardly be expressed in words. The first class has to do with the natural man, and their intent is to put one in his proper place, in the dust of earth. The second class has to do with the spiritual man, and their manifest purpose is to lift the soul from earth to heaven, until the life is hidden in God. We choose the words above for our meditation, in the hope that they will be an inspiration to some of us during the year which is to come.

The Apostle Paul says in our text that, "all things" are ours. He then proceeds, in the words which follow, to tell us, by various citations, what these "all things" are. The analysis of his statements lies upon the surface of the words given and it is as follows:

First, all men are ours. In bringing this thought to our attention, the Spirit names three men, namely, Paul, Apollos, and Cephas. And these three persons are very suggestive, for they are typical of whole classes of persons, first, in their similarities, and second, in their differences. As touching their similarities, they were all the redeemed of the Lord, which suggests that each Christian has a great inheritance in the whole Church of Christ, since all are members of one body and all united to a common Head. As touching their differences, they were as radically unlike as three persons could possibly be. Paul was a strong, highly developed, and well rounded Christian, probably somewhat rugged in appearance, and, by choice, plain of speech. Apollos was more limited in Christian gifts and graces, but, presumably, he was as winsome in manner as he was in speech. Cephas, or Peter, was a man who had great natural difficulties to overcome, who, to the last, was tempted to be impetuous and uneven, but who, through the power of the Spirit became a meek and lowly follower of the Lord and a blessed example of devotion to His person. So then these men, as all like them, are ours. Their weaknesses are our warnings, their strength is our encouragement, and their lives, both in the depths and heights of their experiences, are our perpetual inspiration.

Second, all the world is ours. There are various words in the Greek which are translated, in our authorized version, by the word "world." One of these is the word which signifies a period of time, and which should more properly be translated, as in the revised version, by the word "age"; another of these

is a word which stands for the habitable world, and which has reference, particularly, to the great world of men and women and children which is continually before us and of which each one of us forms a part; another word is the word, cosmos, which signifies, in antithesis to the word, chaos, the world of orderliness and beauty. The last word is the one which is used in our passage of Scripture, and the thought is that all the visible world about us, so rarely ordered and so fairly beautiful, in spite of what sin has done, is our present and full possession. In other words, there is no part of this universe, since we belong to God, which does not belong to us. Everything, having been made for Christ, has been made also for us, and there is no sacred beauty anywhere but that we may look upon it as the expression of God's infinite thought and love for those who are His own. The Christian is one, therefore, who can look at the earth and the heavens, and say, in glad gratitude; "My Father made all this; He made it for me, and it is mine."

Third, all experiences are ours. When the Spirit comes to this point, He enumerates certain facts which become, in Christ, our holy possession. First, He says that life is ours, and it is manifest from the context that He refers to natural life, with all its possibilities of vigor or weakness, of activity or inactivity, of joy or sorrow, such as the average life may contain; second, He says that death is ours, the thing of which we are most afraid and from which we most shrink, but which, though it remain an enemy, becomes a servant of God to lead the weary pilgrim to the heavenly home; third, He declares that things present and things\* to come are ours, all the things in this life, from the greatest to the smallest, from the most consequential to the least consequential, and all the things of the other life, which are yet to burst upon our view and become our blessed inheritance. We see, in short, that there is nothing exempt from the Spirit's category in the magnificent sweep of those two words, "all things." They include everything which is in the thought of man or in the thought of God. Whatever God purposed in Christ, and whatever man can discover in that purpose, becomes, either the present or the future inheritance, of him who is the Lord's. Who on earth, besides the Christian, has possessions such as these! As the Spirit elsewhere says, these are, "The exceeding riches of His grace in His kindness toward us through Christ Jesus." It is one thing, however, for God to prepare an infinite inheritance for His saints, and it is another thing for those saints to enter into their inheritance. God

prepared the promised land for Israel of old; but that first generation of Israel chose to live and die in the wilderness. For hundreds of years now, the Lord has been offering to His Church the fullness of His blessing in Christ; but comparatively few have comprehended "the breadth, and length, and depth, and height" of the love of Christ. In other words, if the "all things" are to be ours, experimentally, we must possess our possessions. It is this which the Spirit is

striving to bring to pass in our lives, and it is this which He desires to do for us during the year which is to come. How sad it will be if God's riches of grace and glory lie within our sight, but remain unappropriated. On the other hand, how blessed it will be if, seeing them there, we shall possess them, and use them for the glory of God, and the salvation and sanctification of men. May God grant to us that energizing of the Holy Spirit, which alone can make such possible!

## Chinese Reform

MUCH has been written and spoken about China's wonderful reforms, and there is much truth in what has been recorded. Only those, however, who have lived among the Chinese, and know how deeply corruption has taken hold of Chinese life and administration, can fully realize how superficial many of these reforms are, and how strangely the old spirit can reign supreme amidst modern innovations. "All is not gold that glitters" is peculiarly true of many of the promising reforms of China.

It is not often that one comes across an outspoken statement to this effect made by the Chinese themselves. The more interest, therefore, attaches to a frank and striking address on "Education in China" recently made by Mr. E. S. Ling at Foochow. It is only possible to cull a few extracts from this most interesting—pathetically interesting—address delivered before some of the members of the Fukien Provincial Assembly and students of the Foochow college. That China has such men who will speak so frankly and fearlessly is one of the most hopeful signs, and in this case the frankness appears to be a product of Christian influence.

"It is with the greatest shame, regret, and reluctance that I" (said Mr. Ling) "who have been for twelve years in educational work, have to lay open to you and to the public the existing corruption of our educational system of which we and our educators are so proud. To many a Chinese it may seem dishonorable and unwarranted for me to expose to the world our national weakness, but, on the other hand, to your humble speaker it seems, cowardly, arrogant, and deceitful to keep our corruption secret when we still have the opportunity of relieving the situation before it is too late. China is, we hope, still sound at the core."

Starting, then, with the premises that "a tree is known by its fruits, a fountain by its water, and a school by its students," he criticises first the teachers and then the scholars. "The teachers, with a few exceptions, are those who have obtained some smattering knowledge of modern science and languages from the so-called 'quickly-accomplished' schools of Japan or China. The students having caught hold of some book translated from the Japanese on 'unity, liberty, and equality,' have begun to practice their new ideas on their parents, teachers, and the authorities of the school."

Space will not allow of any detailed reference to the consequences of such conditions. The speaker, however, illustrates the insubordination and lack of discipline which follows by instances of school strikes, when the scholars refused to attend because the teach-

ers had declined to be dictated to by the students. Among the demands made by the students were that they should know the questions to be asked at the examinations, that European or American teachers should not be engaged, and he acknowledged that "the director, who is always submissive to the students, can but acquiesce!"

The failure of China's time-honored custom of filial piety naturally follows: "Sunday, to us," he says, "a day of rest, is to them a day of curse and fighting. As birds out of a cage, they have a grand time in feasting, gambling, and going to houses of ill-fame."

Looking at this evil from a national standpoint he says: "China is now preparing for constitutional government, which must have education as its basis. If the foundation is corrupt, how can the building stand? This is a problem which concerns us to-night, when we wish to hasten the time for the opening of our National Parliament."

Facing the difficulty and real need, this bold speaker said: "China will certainly go to pieces unless her sons and daughters establish her on the 'Rock of Ages' before the Manchurian clouds lower. China has plenty of men who wish to be ministered unto, but few, if any, to minister. The men possessing the quality to minister can only be found in the school of Christ. . . . Let us not be cowardly. A good cause makes a stout heart. In carrying out your purposes in accordance with your conscience, you will have to face all difficulties, dangers, and the loss of your position, as I myself have experienced, nay, sometimes even the loss of your heads, as the reformers suffered in 1898, but God, our Heavenly Father, whom we faithfully serve, shall direct our paths if we only acknowledge Him in all our ways. Be like Daniel of old. Dare to do right, dare to stand alone, according to the encouragement from our sage: 'The determined officer never forgets that his end may be in a ditch or stream; the brave officer never forgets that he may lose his head.'"

It is impossible to read these words of a Christian Chinese patriot without admiration. China has enormous difficulties before her, but if, under God, the Christian Churches and schools can turn out such men then she will surmount the trying times which face her. The untold possibilities for good or evil to the world which lie in China should surely call forth most earnest prayer and effort on the part of God's people in the home-land, both for the Chinese authorities and our missionary representatives. "Ye that are the Lord's remembrancers keep not silence."



## Chinese Mohammedans

FROM "THE CHRISTIAN"

**N**OTWITHSTANDING all that has been written about the magnitude of the Chinese nation, it is with a sense of genuine surprise that we read of a definite body within that empire—variously estimated as numbering between three and seven millions—still "practically neglected" so far as direct evangelical effort among them is concerned. Even accepting the number as between five and ten millions, it must be recognized that the problem presented by the Mohammedans of China is an important one. The very fact, therefore, that the subject has not been dealt with by any earlier book in the English language, gives to "Islam in China," by Marshall Broomhall, B.A., a strong and urgent claim on the attention of all who pray and labor that the glad news of the Gospel may be made known to every creature.

In thus opening up an entirely new field of missionary study, Mr. Broomhall has spared no pains to trace the beginnings and history of this section of the population of China. As a result we have in the book a singularly interesting account of the doings of Arab traders and others in the Far East, from the fifth century onward. Mr. Broomhall thinks it possible that the Arabs had established a "factory" at Canton before the year of Hegira, A.D. 622; while we have recorded the reception, at the Chinese court, of an embassy from Arabia in 651. Link after link of the historical connection is made plain, and it is pointed out as worthy of special consideration that the checking of the westward advance of the Arabs, by the Battle of Tours, in 732, practically synchronized with the arrest of Moslem progress on the borders of China.

An important date in the connection between the two peoples is shown to be 755 A.D., when a terrible rebellion broke out in China, and at the request of the emperor an Arab army was sent to aid in putting it down. When peace was restored the soldiers settled among the people whom they had aided, and, according to common report, formed the real nucleus of the naturalised Chinese Mohammedans of to-day. Many sources are drawn upon to shed light on the various intervening periods. That the relations between the two peoples were not always peaceful is clearly shown in a chapter entitled "The Yunnan Rebellions." Several such outbreaks took place in the nineteenth century, the greatest lasting for eighteen years, from 1855 to 1873, during which there was terrible slaughter. Another dark passage tells of the great Tungan Rebellion, 1862-76.

In a section of the book devoted to "Present-day Conditions," we have a series of most vivid and instructive word-pictures of the life of the people. Beginning with the mosque, we get a somewhat favorable view of the Moslems as "the clean sect in China"—standing out in this respect in marked contrast to their fellow-countrymen. In one chapter after another we have brought home to us most forcibly the fact that the Chinese Mohammedan is a man noted for real strength of character—a keen business man, exercising strong influence in the community. In fact, he regards himself as superior to his Chinese neighbors. We are afforded informing glimpses of

domestic life, as well as accounts of more public doings, and are impressed at the same time with the terrible spiritual need of these people and their tremendous capabilities for good if they were won to Christ. They are lax, we are told, in their religious observances, but that does not bring them nearer to a state of salvation; and it is all the more touching to read accounts of their ceremonies.

The great problem is that of the evangelization of these millions, who are accessible to the missionary and in some respects more disposed to be friendly than the native Chinese. During the Boxer rising some of the Mohammedans proved friendly and sympathetic, and did not stop short of extending practical help to the foreigner. Instances are also quoted of friendliness in quieter times. Mr. Broomhall is particularly happy in supplying information which will enable the reader to understand the position—as he goes on to tell of the attitude maintained by the Moslems towards missionary effort.

### TROPHIES OF GRACE.

One of the most trustworthy members of a northern church was a Mohammedan, who came of his own accord, and has never proved false. Another church in the metropolitan province has a deacon and several members who were formerly Moslems. In the west, the first ordained Chinese clergyman in the China Inland Mission Church of England district came from a Mohammedan family—having been brought in as a lad through the school. A church in one of the coast provinces has eight or ten Islamic converts. Fierce opposition has to be faced, but these are only instances of what missionaries have to tell from different directions, and if such trophies can be won now, how much more might be done if special missions were established?

A very strong case is put for immediate entrance upon this field in a way that has never yet been attempted. For some time Islam has not been progressive in China, and succeeding the great rebellions there appears now to be an ebb in the tide of enthusiasm. The future cannot be reckoned upon; and Mr. Broomhall brings forward a powerful plea for action. "They are friendly and not suspicious, accessible and not resentful, willing to listen to what we have to say and to read the books we have to offer. They have been humbled by China, but have no animus against the foreigner who is always an alien in a land of idolatry, and they have not yet been primed with arguments against the truth." In a joint preface, Dr. John R. Mott, Prof. Harlan P. Beach, and Dr. S. M. Zwemer describe the problem as "luminously set forth," and the subject as "made to live" in this "most helpful contribution to one of the greatest missionary problems of the present century." In this estimate we heartily concur, and would express our earnest hope that the book may be widely read, especially by the younger section of the members of our churches. Mr. Broomhall modestly refers to his work as an introduction to a great subject; it is really a complete textbook, answering all the questions that are likely to arise.

# The Tribes of South West China

BY MR. W. J. HANNA, YUNNAN



THE THREE SOUTH WESTERN PROVINCES OF CHINA

**N**O more remarkable movement toward Christianity has been witnessed during the past decade than that among the tribes of South West China. In this article it will be our purpose to give a comprehensive sketch of the numbers, conditions, and work among these remarkable people. South West China comprises those three great provinces of Kwangsi, Kweichow and Yunnan, having for its southern boundary the French province of Tongking and western boundary the British possession of Burma.

## KWANGSI

Of the tribes in Kwangsi very little is known except that numerous tribes undoubtedly exist there among whom are the Miao, Chongkia and Lolo tribes. These people appear to have a general similarity to the tribes in Kweichow and Yunnan, and will be further mentioned in this connection, as in these other provinces they are regarded as distinct from the Chinese in race, language and customs. In point of numbers they are in the minority among the seven million inhabitants of the province. A fair estimate of their numbers would be about three million. Among these people very little if any missionary work has been done, except by French Roman Catholic missionaries who have reduced one or two of the tribal languages to writing.

## KWEICHOW

Coming to the province of Kweichow we again have a population of seven million. It has been estimated that at least one half of the people belong to the various tribes. Here the Chinese are called the "guests" and the tribes the "natives." The numerous tribal divisions in this province may be grouped into four separate races each with a distinct language, namely, the Miao, Chongkia, Kehlao, and Lolo.

The Kehlao, although but few in number, are acknowledged to be the original inhabitants of the land in the districts where they are found. Their dialect contains so little similarity to that of the other tribes that it cannot but be regarded as a distinct

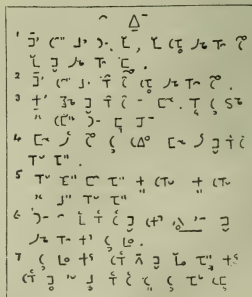
language. The problem of their origin is one that still awaits solution.

The Lolo tribes are found in the north western part of the province, having come from Yunnan on the west, where they are found in considerable numbers.

The Miao of Kweichow number probably some one and a half millions. Of this race there are many separate tribes, prominent among which are the Flowery Miao, Black Miao, White Miao, Water Miao and Blue Miao. These tribal designations are in most cases derived from some peculiarity in the dress of the women, as for instance the brilliant embroideries of the Flowery Miao tribe, and the black pleated costume of the Black Miao. While the men of all the tribes dress very much alike in coarse hempen garments a glance at the women reveals the identity of their tribe, and no more picturesque scene can be found than the groups of women of various

tribes on the streets of a market town. In physique these tribal women are stronger and healthier than the Chinese women, owing no doubt to their outdoor life and entire absence of footbinding.

From earliest times the Miao have been found in the Chinese province of Kiangsi, to the west of the Poyang lake, and several branches of the race are still to be found in the central province of Hunan. All these various Miao tribes speak different dialects of that which was probably at one time the same language. So widely do these dialects vary that the speech of the more remote tribes is quite unintelligible. It is surprising to learn that although living side by side with the Chinese for, in some cases, three thousand years, the Miao have no written language. They have, however, many legends in rhythm which are memorized by each successive generation; among these legends are traditions of the creation and of a



MIAO WRITING

First seven verses of St. John's gospel

deluge. It is also surprising to note that these people are not idolaters as are the Chinese by whom they are surrounded. They believe in the existence of the soul after death, and are in bondage to evil spirits; cases of demon possession having been found among them. With the exception of the Black Miao the tribes as a rule do not now own the land upon which they live, but are the tenants of the Chinese, by whom they are oppressed. The Chinese, as their conquerors, have appropriated the fertile plains and driven the Miao to the mountains, where they are scattered in small hamlets and villages. They are a peaceable and industrious people and subsist upon Indian corn and the spoils of bow and arrow. Among their vices must be mentioned their gross immorality, their proclivity for litigation, and their fondness for intoxicants, which they manufacture themselves. Festivities such as marriages and funerals are all occasions for the excessive indulgence in intoxicants. One or two of the tribes have grown the poppy but are not addicted to the use of opium as are the Chinese.

Of the Chongkia there are probably some one million in the province of Kweichow; these people are undoubtedly of Burmese origin; they have intermarried with the Chinese and are therefore regarded with more favor than the Miao. Unlike the Miao they are not subdivided into different tribes, although called by different names in different places. These people have imitated the Chinese in religious customs to some extent, and idols are to be found enshrined in their villages. Like the Miao they have no written language.

#### YUNNAN

It has been estimated that there are between forty and sixty distinct tribes in this province of Yunnan. The province has a total population of some twelve million: fully eight million of whom are aborigines. The province has been called "the Switzerland of China," being very mountainous and abounding in magnificent scenery. The altitude is between six and seven thousand feet above sea level. The physical features of this province, with its high mountain ranges and secluded valleys, seem peculiarly adapted to the residence of these multitudinous tribal people. Of these tribes, more particularly those of the south-western corner of the province, very little accurate information can as yet be obtained, the work of the missionary having been confined to the northern half of the province. Prominent among the known tribes are the Miao, Lolo, Shan, Chongkia, Mantze, Lesu and Laka.

What has been said with regard to the Miao of Kweichow applies in general to those found in Yunnan. In this province their chief object of worship appears to be the full moon. With regard to marriage

customs, when an engagement has been arranged the bride-elect goes to her future husband's home and resides there for a few days. After which she returns to her parents until her husband has paid over the price required by them for her, which may be a cow, a sheep and a pig. At funerals there is seldom any ceremony whatever—a few rough boards are nailed together to make a coffin and the remains carried out to the mountain side, in some cases within two or three hours after death. No one follows the coffin nor do they visit the graves for the purpose of ancestral worship.

The Lolo are a large and powerful race, to a great extent independent of the Chinese. They are ruled by their own tribal chiefs, owning the land where they live and in many parts the Miao and smaller tribes are their tenants. From earliest times they have been found in the provinces of Yunnan and Szechwan, and would appear to be native to these parts. Many powerful chiefs, whose estates border on the French province of Tongking, maintain complete independence of China, as it is claimed they would cede to France rather than submit to Chinese control. The name Lolo is a somewhat disrespectful term applied by the Chinese to these people. It owes its origin to the fact that this particular tribe make a basket much used in western China and called by the Chinese a "lolo." The better Chinese term is Ipien. Missionaries among these people have preferred the use of their own tribal name which they apply to themselves, namely, Nosu. The Chinese language is generally understood by these people, although they have a language and limited literature of their own. Their chief object of worship in some parts is the oak tree, which is sprinkled with the blood of fowls offered in sacrifice.

The Shan tribes are found in the western part of the province, chiefly in the valleys of the Salwin and Mekong rivers. They are akin to the Shans of Burma, and are governed by hereditary chiefs who are in turn subject to Chinese officials. In religion, Buddhist beliefs prevail among them. The Mingkia tribes of the Tali and Yongchang prefectures are thought to have common origin with the Shan.

The Lesu, a populous tribe found in the north and west of Yunnan, are of Tibetan origin. Those in the west have always been of a more or less warlike disposition, while those in the north on the upper reaches of the Yangtze river, among whom missionary work has been carried on, have been found to be peaceable and industrious.

The Mantze have always been regarded by the Chinese as a dangerous tribe, not wholly amenable to Chinese authority. They are found on the Yunnan-Szechwan border and very little as yet has



A HEI MIAO WOMAN



MANTZE WOMEN OUTSIDE A MANTZE HOME

been learned concerning them, the territory occupied by them being avoided by the Chinese. The Rev. S. Pollard, of the United Methodist Mission, has visited these people, and, on their being assured that he was not an agent of the Chinese government, received him cordially. Lady workers of the same mission are now able to go freely among them with the Gospel message.

#### WHAT HAS BEEN DONE.

The first worker of the China Inland Mission to come into contact with the aboriginal tribes was Mr. J. F. Brounston, who baptized the first Miao Christians—a man, his wife and boy—in the province of Kweichow about the year 1882. From this small beginning the work has gradually grown, spreading from tribe to tribe and from the province of Kweichow over into Yunnan.

The first tribe to receive the Gospel was the Black Miao of the Pinghai district, Kweichow, and it was in connection with the effort to evangelize this tribe that the first martyr of the China Inland Mission laid down his life. Mr. Fleming's martyrdom in 1898 was followed two years later by martyrdoms among the Miao Christians themselves. The church and school work in Panghai district is now being carried on by Mr. and Mrs. Robert Powell, who, laboring upon martyrs' ground are expecting the promised harvest.

Mr. J. R. Adam, of Anshunfu, Kweichow, built his first chapel among the Miao in 1899, but it is since the Boxer troubles of 1900 that the great awakening among the aboriginal tribes has really been made manifest. Unexpectedly a great work of God's

Spirit has developed among these despised and oppressed people. In Mr. Adam's district the work among the Miao has assumed enormous proportions and large congregations of baptized Christians greet the missionary everywhere. Chapels have been built by the people themselves, and schools opened in important centers. Associated with Mr. and Mrs. Adam in this work are Mr. and Mrs. B. C. Waters and Mr. and Mrs. Page. Finding that large numbers of enquirers had in many cases traveled for ten days or more over a rough and steep road to reach the mission station at Anshun, Mr. Adam recommended them to go and see Mr. Pollard, the missionary at Chaotong, in Yunnan, not more than three days' journey distant from the homes of some of them. This they did and shortly afterwards their fellow-tribesmen in that district flocked in crowds to Chaotong, until Mr. Pollard was well-nigh overwhelmed by them. A plot of land was given by a chieftain, a chapel built, and work commenced. Marked blessing has attended Mr. Pollard's arduous labors from the very beginning. He has reduced the Miao language to writing and translated the gospels and a hymnbook. The people learn to read and write the new symbols very readily and are to be found early and late studying all the available books. This writing has also been adapted to the languages of the Lesu and Laka tribes. The converts among the various tribes in Mr. Pollard's district alone number over three thousand. In the spring of 1907 Mr. Pollard was set upon and brutally beaten by the Ipien of that district, who are the landlords of the Miao. The Christ-like spirit he exhibited in not seeking revenge overcame the prejudices of that tribe and has led to the conversion of many of them. From Mr. Pollard's district the work spread south



TWO WOMEN AND THREE MEN  
The conical style of hair dressing is a sign of motherhood.



GROUP OF MIAO BOYS AND MEN IN THEIR ORDINARY DRESS



and west until in 1906 Mr. Nicholls, of our own Mission, responding to an invitation from the tribes north of Yunnanfu, began work in that district, locating in the vicinity of Wutingchow. Wherever he went he was received gladly and so rapidly has the work grown that reinforcements had to be sent to him. At present working with him in this district are Mr. and Mrs.

G. Porteous and Mr. Metcalf: the tribes reached by these workers have been the Miao, the Lesu and Laka, about seven hundred of whom have been baptized. These tribal Christians are characterized by not only a devotion to Christ but an earnest desire to be taught the things of God, a willingness to endure persecution and hardship, and a liberality unexcelled by Chinese Christians. In this one district of Wutingchow over thirty chapels have been erected by the people at their own expense.

Recently the city of Tengyueh, in the west of the



A FALLS ON THE SILVER RIVER

A few minutes' walk from Tengyueh, Yunnan. Note the rainbow. The building to the left is the Goddess of Mercy.

province has been opened to supply a base for work among the Chinese Shan tribes similar to that being carried on so successfully by the missionaries of the American Baptist Mission among the Shans of Burma.

To sum up, there are today in the provinces of Kweichow and Yunnan some ten thousand baptized Christians among the aboriginal tribes, and probably as

many more, who, professing Christ, await further instruction before being baptized. And the end is not yet! That this great movement has been brought about as a definite answer to definite prayer we cannot doubt. The need of every worker engaged in this wonderful movement among these remarkable people may be summed up in two words—intercessory prayer. "Brethren pray for us" is their cry, and, in the speedy evangelization of the millions of Chinese and aborigines of south west China you may have a real share as "helpers together by prayer."\*

## Extracts from Kweichow and Yunnan

Mr. I. Page, Anping, Kweichow, writes:—"We have had a large number of applications for baptism, but only twenty were accepted, all belonging to the aboriginal tribes. They have been coming to the meetings for one and a half and two years, and have left off their evil practices. It was a great joy to welcome them into the Church, and our prayer is that they may be kept steadfast and unmoveable. There is a great work opening up all around us; we have people coming from a place as far distant as one hundred and fifty *li*. The majority are Miao, the Chinese being harder to win. At this last Conference we had considerably over three hundred present, some being there for the first time. During the Saturday meetings, one of the young men who had been accepted for baptism, Simon by name, was taken very ill. We stopped the preaching, began a prayer meeting for his recovery; and the Lord heard and answered our prayer. This made a great impression, as it seemed as if he had been snatched from the very gates of death. I think this was the best conference

we have had in our district. You will also be interested to learn that we are getting into touch with a few Ch'in Miao. They have been rather hard to influence, but I believe we shall get some from among them very soon. Thirteen women came in to study this week when we returned from the conference, and Mrs. Page has been very busy teaching them."

Mr. J. McCarthy, of Yunnan, writes:—"I greatly enjoyed three days I spent a couple of weeks ago among the Hwa Miao at Sapushan. They had their harvest festival and brought their offerings of grain and money as an offering to the Lord. Though they are really a poor people they give gladly for the support of the six native helpers there, and build their own chapels for worship." Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

\*The writer wishes to acknowledge his indebtedness to "The Chinese Empire," by Marshall Broomhall, for some of the information given in the above article.



# Answers to Prayer and Prayer Desired

BY MISS F. L. MORRIS, KIEHSU, SHANSHI

**I**T is some time since I have written to you about the work of God in our midst, though we have been called upon to pass through times of sorrow and testing during these months of silence, we have realized in a deeper, more blessed sense, His presence and power with us, and can only reiterate the words of the Psalmist: "As for God, His way is perfect . . . and He maketh my way perfect."

You will remember in my last letter I asked you to pray that God would provide premises, a teacher, and everything necessary for the opening of a boys' school here, as the Christians had been desiring to open one for some time. Now I have the joy of telling you that He has done exceeding abundantly above all that we asked or thought, and the school was opened over a month and a half ago with twenty boys, all of whom are sons of Christians and enquirers in this district. God enabled us to procure premises next door to our place here, on the west side, which are, in every way, most suitable for the needs of the school; He so laid this work upon the hearts of the members of the Church that they resolved to make the individual expense at school as small as possible, thus enabling even the poorest families in the district to send their boys to school; and He has now, after some testing, provided us with a suitable teacher. But to my mind the greatest cause for praise and thanksgiving lies in the fact that the responsibility of opening and carrying on this school has greatly developed the prayer life, and the spirit of giving in the Christians. As you all know, the Church is young, and small, and has hitherto carried very little of the responsibility of the work (though it has developed along this line since our dear Elder Chin was taken), and our great desire is that the members, as individuals, shall realize their responsibility, and shoulder it in the name of the Lord. This school, in answer to prayer, is being used of God to this end. Up to the present date, the Church, which consists of fifty-eight members, has contributed 97,265 cash, which is about the equivalent of \$48.00, this year, and there are still about three months more in this Chinese year, so that the amount will, in all probability, come up to \$50.00 before the year is out. Last Sunday, after the services were over, the members and enquirers met together, and one of their number gave a little talk on the joy and privilege of giving to the Lord, after which they contributed the sum of 34,000 cash, which amount, with that already in hand, will be sufficient for all of the expenses of school and Church until after their wheat harvest next spring, when they intend to make another contribution. Our hearts are full of praise to God for these tokens of His power in their lives, and since He has done the lesser, *i. e.*, provided for the temporal needs of Church and schools, we look to Him in steadfast faith that He will also do the greater, *viz.*, bring each one of these dear boys and girls into personal touch with Jesus as their Savior. Do unite with us in earnest prayer for this, and also that the Christians may each one realize more fully the necessity and the possibility of being used of God in personally winning men and women to Christ. At our Conference this year we had only six baptisms,

and we feel ashamed before God and are looking to Him to fill us with the constraining love of Christ for soul-winning this coming year.

Our women's classes for Bible study begin next Monday, November 14, the women, as usual, staying two weeks; the second class will begin on the 5th of December, ending on the 19th of that month, after which we hope to do some more village visiting. It has been arranged for Miss Romcke to assist in the women's work at Hsiao this winter, and, as the women's work here is more than one person can possibly overtake, I have decided, after much prayer, to put some of our more advanced women into more definite teaching and evangelistic work. Two of them will be assisting me with the teaching of the women in these two classes, and then I hope to send two out to a village near here for two weeks' evangelistic work. We will rent a room for them, as formerly when one of us went out with our bible-woman, and we trust, in this way, to continue a method of work which has hitherto been used and blessed of God in interesting and winning many souls. The women of several villages have asked us to give them two weeks for this kind of work, so we will likely arrange for these women to go to three villages before spring, staying two weeks in each. Please do not forget to pray for them as they go forth for the Master.

Miss Pike will value your prayers for her as she teaches the Scripture lessons in both schools and looks after the station work, as will also Miss Giles in her responsible work in the girls' school. There are twenty girls in school here this term, the majority of whom have already given themselves to the Lord, but there are still several unsaved, for whom we would value special prayer.

Changlingkoh, in whom some of you are specially interested, is now assisting in the teaching in the boys' school. The boys love and respect him, so that his opportunity for personal work amongst them is very great. Ask that he may feel his responsibility more keenly and be used of God in winning the souls of the boys. He is much stronger physically and we trust may be able for full work next term.

During the next week a special effort will be made to give the Gospel to the people in the Ch'inüen district, where Iaotien is doing good evangelistic work. Three of the Christians are going with him to several of the fairs to be held up there, and we trust this effort will be used of God in breaking down prejudice, as well as in opening hearts and doors for the Gospel.

"Could one of our large church edifices have been packed morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, who claimed their places for the first time at the Lord's Table. If you could have slipped into a quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in sympathy with Christ's joy, and assurance of His victory?"

## Conference, Baptisms, Famine

BY HENRY S. FERGUSON, YINGCHOWFU, ANHWEI



TWO MIAO GIRLS

BESIDES Yingchowfu and its out-stations, Chengyangkwan and its out-station, and Showchow, have been placed under my supervision for the time being. In Chengyangkwan there seems to be a good foundation, and the work prospers in the absence of any resident missionary. I attended an eight days' Conference there. We took down part of the wall of the chapel so that the court-yard could be used for seating purposes. Court-yard and chapel were unusually crowded during the sessions, and the street door had to be guarded and many turned away for want of room. Mr. Hsueh, of Anking, was the speaker. He is a man full of the Holy Ghost and of power, and was listened to with breathless interest. He conducted, daily, two sessions of two hours' length. An earlier session each morning was conducted by Mr. Entwistle. It was my privilege, as missionary in charge, to accept seven persons for baptism, who were baptized the second Sabbath of the Conference. Sixty-eight Chinese Christians partook of the Lord's supper at the communion service following. One of those baptized keeps a shop in Showchow and sold, among other things, cigarettes. He promised not only to abandon this branch of his business, but also to destroy his whole stock, amounting to several dollars' worth.

On my way back from the Conference, I stopped at Yingshanghsien where I co-operate, by invitation, with the Chinese Independent Mission. There I examined fourteen candidates for baptism, all of whom answered well. This, however, was a first or preliminary examination. I accepted none, but will return to re-examine and consult with the present members.

I am writing this in an inn on the way to Kantwankih, an out-station from Yingchowfu, thirty-five miles distant, where there are some enquirers. I have not visited there since our return from the coast. This is a year of distress in our district, floods having destroyed a very large part of the summer crops; in some districts, all. The district to which I am going has suffered most severely, being low, and I expect to find there a state of famine. I walk out there in two days, but back in one,—home exercising a sort of gravitation. I returned to Yingchowfu yesterday. At Kantwankih I found a terrible state of famine. There has not been a good crop for several years, and this year's was almost totally destroyed by floods. One meets many refugees on the road. Many are eating their last food now. The distress will deepen as the season advances. There has been a good harvest in the rice district, however, beginning about fifty miles to the south; so this is a famine which money will relieve, the source of supply being so near. I would

distribute any relief that may be sent. This country needs a great system of irrigation, canals reaching to the sea. The rivers are not enough.

Extract from a letter by the Rev. E. C. Lobenstein regarding the famine in Northern Anhwei:—

"The people in the northern part of the Province of Anhwei are face to face with one of the worst famines in their history. The rainfall this summer was the greatest of which there is any record, and the autumn crops were a total failure over a region of approximately seven thousand square miles. It is estimated that two and a half millions of people are affected, and the death roll of the coming months is bound to be very great, unless adequate relief can be given.

"In order to acquaint myself with the actual conditions I made, a few weeks ago, two trips into the famine district. The one took me from Hwaiyuan along the banks of the Ko river. This river marks the southern boundry of the affected region, the famine not extending, so far as I was able to learn, south of the river, except in a few places where the land is very low. I found that the whole of the country lying to the north and east had been flooded during the summer and that little or nothing had been harvested. The land just north of the river, which ordinarily, even in time of flood, is high enough not to be seriously affected, was from one to three feet under water during the days following the heavy summer rains, and the crops were everywhere flooded out. So desperate were the people already in September, as they saw starvation ahead, that some thousands of them connected with the Anchingbang, banded themselves together and marched through the country robbing every one who had any food stuffs laid by, or who was reported to have any money. My trip extended only to Mengchen, one hundred and fifty li northwest of Hwaiyuan, so that I did not get into the Koyanghsien and Pochow districts, but I was assured that the same condition of things existed right on up to the borders of Honan."

The following telegram from Dr. Cochrane, American Presbyterian Mission, Hwaiyuan, Anhwei, bears out Mr. Lobenstein's description of the condition now prevailing:—

"The famine is more severe than it was three years ago. The district extends from the Hwai river on the south to Hsuehchow on the north; from Pochow on the west to Tsingkiangpu on the east. Nanhshchow is the centre of the affected district. It is reported that two-thirds of the inhabitants of this district have been obliged to abandon their homes."

Another writes:—"Refugees from the flooded portions of Northern Kiangsu and Northern Anhwei are being sent back again. These people had put their all in boats and barrows and gone away. It is little wonder that there is threatened trouble when the tide is turned back. One's heart strings get many a tug as one sees the pitiful barrow-loads going hither and thither. Many who could not leave the district will be out of food by March!"

## Our Shanghai Letter

BY MR. J. STARK

IT gives me pleasure to resume my correspondence with you, and in doing so allow me to give you some of the impressions made upon my mind by the information received from the field during the month which has elapsed since my return to China, together with a few gleanings from the letters upon which they are based. The country generally is peaceful, the only place where there has recently been serious trouble is Shanghai, where several days ago there was a disturbance of the tranquility of the settlement which, but for prompt action on the part of the municipal authorities in arming the police and calling out the volunteers, might have been very grave in its consequences. The Health Department had adopted plague-preventive measures, which were misunderstood and resented by many of the Chinese residents. Rumors identical with those so often heard in unenlightened interior cities with regard to foreigners kidnapping children and taking out their eyes to make medicine were circulated, and thousands of the people fled in terror from their homes. These rumors had their origin in the fact that some designing Chinese kidnappers, taking advantage of the situation and impersonating Officers of Health, prosecuted their nefarious practice. For several days business was almost suspended, and a boycott of the shipping was planned, which would have resulted in much inconvenience and even loss to the local merchants. Order was, however, soon restored, and everything has apparently again become normal.

The outlook of the work as a whole I should characterize as decidedly hopeful. During the period mentioned over four hundred and fifty baptisms have been reported, and to those who have been concentrating their prayers upon the more unproductive parts of the empire it will be cause of encouragement to learn that of those who thus made public confessions of faith in Christ several of the less fruitful stations are represented, for instance, Talifu in Yunnan, Lanchowfu in Kansu, and Chowchih in Shensi. There are growing indications of progress and blessing, and having regard to the whole-hearted devotion, the diligence and faithfulness of our fellow-workers in preaching the Gospel, it would be strange indeed if these were absent.

The methods employed with a view to reaching the people with the message of salvation vary with the disposition, the circumstances and the opportunities of the individual worker. A few examples may be of interest to you, and at the same time help to make your intercessions on behalf of the work more intelligent and effectual.

Mr. Fiddler, at Ningsiafu, in the remote province of Kansu, has devoted his time largely to his guest-

hall, which may be regarded as the personal method. During the last quarter 1,152 men called upon him there, all of whom heard something of the Word of God and the way of life. Mr. T. James, of Luchow, in the province of Szechwan, between August 20th and September 30th, traveled three hundred and ninety English miles, visiting seventeen out-stations, for the purpose of exercising a spiritual ministry among the converts and of preaching the Gospel of Christ to the heathen. With regard to one of these centres Mr. James writes: "Long have we labored for this place and suffered many anxieties and sorrows. Now it would seem that God's time to give blessing has come." Here he witnessed the destruction of family gods, whilst an elderly woman, who for thirty years had been a vegetarian and in her zeal for some years devoted herself to the temple gods, daily heard the Gospel preached, and as a result wholly abandoned

her temple life, and is now very active in the service of the Lord.

Rev. A. R. Saunders has spent four weeks visiting several cities in the part of Kiangsu province over which he is superintendent, and held special evangelistic services in them. At Taichow Ku he conducted a seven days' Mission. The meetings were held in a tea-shop rented for the purpose. At each service the attendance reached from three hundred to seven hundred. The Gospel was preached by foreigners and Chinese in turn. In the afternoon of the last day three men made public confession of Christ as Lord, and in the evening ten more followed. Mr. Saunders writes: "It was grand to see seven hundred men sitting in a tea-shop listening attentively to the preaching of the Gospel."

Mr. J. H. Edgar recently spent three weeks in the Yangtze and Mekong basins to the south of Batang

on the Tibetan Frontier. He was much struck by the timidity and ignorance of the people. This timidity, he says, is a real barrier, and until the missionary, by frequent visitation and kind treatment, is able to win their confidence, little will be accomplished, for the simple reason that no one will come near him in the central stations. By ignorance is meant ignorance of God, sin, and salvation. Mr. Edgar writes: "The Buddhist religion is so devoid of the idea of an overruling Being, and at the same time so beset with multitudinous intelligences higher than man, and with the power to injure him, that the missionary finds his progress doubly barred at the outset. It will be understood that the term for God has puzzled the earlier pioneers in Tibetan literature. At present Kong-Chog is used, but even with my very limited experience I find that it almost invariably means 'The Buddha; his law and the Church.' During this journey, with the



REV. A. O. LOOSELY

help of a simple tract, 'Who is God?' I have endeavored to correct the popular mistake, and it is safe to say that for nearly three weeks, every day, often several times a day, to individuals and small crowds, this tract has been explained. Besides this tract, I had with me 'A conference in Hades'—a pamphlet, 'Introduction to the Bible'—a booklet, and portions of Mark and Luke in an easy Tibetan version. For the Chinese, also, I had with me one hundred and fifty of the Scottish Bible Society's beautifully illustrated and carefully annotated portions. In all—tracts, pamphlets, booklets and portions—slightly more than one thousand were distributed. This circuit has been carefully attended to, and it may be that seven hundred families, besides the Atentsi Lamasery, have been supplied with Christian literature, and in the majority of cases probably for the first time."

Conferences for the quickening of the spiritual life of the converts have been held in several places with encouraging results, and this is especially true of one at Shekichen, in Honan. There was a daily attendance of five hundred men and women from the various out-stations. One theme of great importance was considered, namely, "Witnessing for Christ, the watchword of our daily life." Mr. Conway mentions that out of 2,211 villages in the Shekichen district, 1,448 have been visited and that it is hoped that the visitation of the remainder will be completed this year.

With the growth of the Church in China increasing attention is necessarily being given to the education of the children of the converts, and in our school work God has been giving many tokens of encouragement. At Hwochow, in Shansi, where Miss Cable has a school with over one hundred scholars, ten girls were lately baptized.

## In Memoriam—Rev. A. O. Loosely

THE Mission has once again been called upon to suffer the loss of another worker in the removal of the Rev. A. O. Loosely. Mr. Loosely was a graduate of the Moody Bible Institute and was accepted by the Toronto Council in 1899, sailing for China from Vancouver January 1st, 1900.

After spending a time in the Training Home at Anking, Mr. Loosely was appointed to Tientai, in the province of Chekiang. It was here that the years he was permitted to give for the winning of souls in China were spent.

Mr. Loosely had been very busy during the summer months overseeing the building of a new and much-needed chapel and boys' school. The completion of the building gave much satisfaction to our brother, and joy filled his heart as he thought of the benefit which the result of the summer's labor was going to be to the work in every way. Hitherto, the common people had heard him gladly, but now all classes could be accommodated in a way not possible heretofore. Little did he or his helpers realize that, because of the higher service which God has chosen for him, other instruments would be needed to continue the building of the spiritual temple in Tientai.

*En route* to a Presbytery meeting in Ningpo, Mr. Loosely, accompanied by his evangelist, paid a visit to

Mr. Alexander Miller, who has been specially set apart to conduct Bible schools in part of the province of Chekiang, has on his program for the approaching winter months seven centres where he will spend a longer or shorter period, giving to the Christians instruction in the Word of God, which it is hoped will promote their spiritual growth and make their witness-bearing for Christ more effectual. I would bespeak for this important work a place in your intercessions.

Amid our many causes for rejoicing it must not be forgotten that progress involves increased conflict with the spiritual forces of darkness, and that this fact constitutes a call to greater prayerfulness on the part of the whole church of God that grace and wisdom may be given to those who are responsible for the oversight of the work. As an illustration of this point, let me mention that a missionary-in-charge writes from one of our stations: "We are greatly saddened just now by several of the Christians falling into grievous sin."

As a further illustration, from Mr. T. Hamilton we learn that in the Taiping Che district, Chekiang, in which province probably more extensively than in any other the Gospel has been preached, the Buddhists have recently been manifesting special activity. In one of the large temples there was an assembly of hundreds of idol-worshippers and forty or fifty priests gathered from the whole countryside. The temple was decorated in a way not previously known in the memory of the people. Priests, old and young, paraded an idol, probably the god of wealth, through the streets. Outside of the temple, Mr. Hamilton and an evangelist preached in turns to fine audiences of interested listeners who were surprised that, unlike the priests, the missionary and his helper did not collect money for their work.

Shanghai for the double purpose of obtaining a little rest and also buying school supplies for the coming year. On the way to Shanghai he suffered with a boil on the back of his neck which later developed into a carbuncle. In spite of skillful medical treatment and nursing, the poison spread to the brain and he passed away on October the 27th. The remains were laid to rest in the C. I. M. corner of the Shanghai cemetery to await the coming again of Him whom he loved and served.

The province of Chekiang has sustained serious losses during the past months in the death of Mr. Doherty and Mr. Loosely. Mr. Stevenson in writing says: "As a Mission we feel deeply the loss of a faithful and devoted worker and one we can ill spare." Mr. Loosely "being dead, yet speaketh." The converts and enquirers at Tientai have been much moved by this bereavement. Shall we not definitely pray that the sudden home-call of the one, whom they feel was so needed in the work, will constitute a call to some who have not, as yet, obeyed the voice of Him who is asking them to join the ranks of those who are in the front of the battle?

Mrs. Loosely has been marvelously sustained during this time of sorrow, and we are sure that many will continue to remember our dear sister and her two little ones, as also those in the home-land who mourn.



## Editorial Notes

**M**AY we renew our oft-made request that all checks, drafts, express and postal orders be made out to the order of the China Inland Mission. A compliance with this suggestion will greatly facilitate our business and banking arrangements.

As usual, at the beginning of the year, we are revising our CHINA'S MILLIONS list. If any name is taken off of the list which should have been left on, we shall be thankful to be advised of this fact. In renewing subscriptions for the above paper, will not friends advise us of any change of address which may have taken place.

A new edition of the "China Mission Year Book" has been issued in China, under the editorship of the Rev. D. MacGillivray, D.D. This is a China Mission compendium and is very valuable for those who would secure accurate and recent knowledge of mission affairs in China. The book is published in paper and cloth boards, and may be ordered from Dr. MacGillivray, Shanghai.

We have recently received the book by Mr. Broomhall which the Mission in England has recently published, "Islam in China." This volume is a somewhat large one, being a full and complete statement of its subject; but from a missionary standpoint it is "worth its weight in gold." Very high tributes have been paid to the author and the book by leading papers in England, and the sale of the book in England has been most gratifying. We trust that through our advertisement in this issue of the MILLIONS many orders for the volume will be received.

According to private advices, as also to public accounts, a severe famine is raging in the heart of China, in the provinces of Anhwei and Kiangsu. The Relief Committee at Shanghai has appealed to the people in the home lands for \$1,000,000 as the sum absolutely needed to relieve the prevailing distress. Great good has resulted from the distribution of famine relief funds, in former times, and we doubt not that a present distribution would be attended by like blessing. If any of our friends desire to make gifts for the above object, we shall be glad to forward such sums to our Treasurer at Shanghai, for disbursement there, directly, or through the Committee, as may seem best.

Those who have visited the Philadelphia Home and office, as well as those who have corresponded with us, will be sorry to hear that Miss Brayton, who has so long acted as our book-keeper, has had to go into a hospital and to pass through a serious operation, and that she is likely to be out of the work of the Mission for seven or eight months to come. As Miss Brayton has been a servant to many of our friends for many years, it seems only right to ask that she may be specially remembered before God in the days and months to come. It may be understood, in case no further mention is made of our friend, that her progress is continuing to be a satisfactory one.

In the month of December, we received from China

the sad news of the death of one of our workers, the Rev. A. O. Loosley. A more extended account of his life, service and death is given elsewhere in the paper. But we are constrained here to express our great sense of loss in the passing away of this dear fellow-worker. Mr. Loosley, with his family, had only recently been home on furlough, and we had finally bidden him God-speed with the anticipation that his renewed service in China would be for much blessing. The reports of his work at his old station were fulfilling this expectation. Then came the sudden word of his home-going. What a mystery such a death is. And yet our Father is on the throne, and Him, we can fully trust. Thus, we humbly and gratefully leave the matter in His keeping. May we ask earnest prayers for Mrs. Loosley and the two children, and also for relatives in the home-land.

There passed away at Toronto, toward the close of the past year, one of the first and oldest friends which the Mission had on this continent. We refer to Mr. Alfred Sandham. So far back as 1888, when Mr. Taylor first visited Toronto, this brother's interest in the China Inland Mission was aroused and his generous friendship offered to us. For a time, he acted, together with Mr. Frost in the States, as a Secretary of the Mission, and, for a longer time, he acted on the Council of the Mission. For various reasons, he finally withdrew from the work. But we never ceased to be grateful for his kindness to us in those early days. Now, we are glad to think of him as at rest, and as enjoying the presence of the Lord he loved and served. We would ask prayers for his widow, and for the members of his family, that they may be comforted in their loneliness.

"This month shall be unto you the beginning of months"; (Exodus, 12:2). Thus spake the Lord unto Moses. And also, thus speaks the Lord unto us, not once or twice only, but repeatedly. In other words, God seems always ready, in His great grace, to make a new beginning with His people, if this, at any time, is their need. This He did with Israel in Egypt, in spite of all their hardness of heart, just because they were in bondage and cried for deliverance. This He did for Israel, when they were in the wilderness and in the promised land, whenever they repented of their backslidings and turned to their covenant-keeping God. And this He has done for the Church, and for individual Christians, as often as they have cried out of their bondage and wanderings for a Deliverer and a Restorer. We have thus in the words of our text the enunciation of a great principle. God is a God of beginnings. He is One who waits to forgive and undo the past, and then to start life and service over again. It is well to remember this at the beginning of the new year, and to take full advantage of it. There is a past to be forgiven and undone, marred by our mistakes, failures and sins. Let us gratefully recall, therefore, that our Father is ready to put all this far away from Himself and us, and thus to make this month a "beginning of months" to us, giving us new opportunities, new courage, new power, and new fruitfulness, to the glory of His holy name.



# CHINA'S MILLIONS

TORONTO, FEBRUARY, 1911

## "God With Us"

*"They shall call His Name Immanuel; which is, being interpreted, God with us."—MATTHEW 1:23.*

THE higher man's conception of God, the more he marvels at the incarnation. That a people who worship idols should deify their great men is no wonder, for there the whole standard of deity is lowered. On the other hand the Jew had such a jealous reverence for Jehovah that "he had no alternative to belief in the Godhead of Jesus Christ, except the imperative duty of putting Him to death." The fact, therefore, that all our written evidence for the incarnation of the Son of God should be Jewish Scriptures, commands attention. Three instances may be given by way of illustration.

The prophecies which tell of the birth of a Son whose name shall be called Immanuel, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, are given by Isaiah. Yet this prophet at his call had seen "The Lord, sitting upon a throne, high and lifted up," before whom the Seraphim worshipped with veiled faces. The Apostle John, who records in his gospel the incarnation of the Word of God, is he who in Patmos had seen the vision of One like unto the Son of Man, Whose countenance was as the sun shining in his strength, and before Whose presence he had fallen as one dead. The Apostle Paul, who counted all things but loss for Christ's sake, and who proved from the Scriptures that Jesus was the Christ in Whom dwelt all the fullness of the Godhead bodily, is he who before his vision of the Master had been the vehement persecutor. That these men, and others like them, should testify to the incarnation of the Son of God is inexplicable unless the incarnation be a fact.

To the candid and unbiassed reader, who accepts the Scriptures as the Word of God, the overwhelming wonder of the incarnation comes as an inevitable conclusion, no matter how much the human intellect may be staggered by the mystery. The foreshadowings of the Old Testament; the majestic claims of Christ Himself; and the testimony of those who declared that which they had heard and seen and handled concerning the Word of Life; together constitute evidence of such a cumulative and overwhelming nature that even the heart of a doubting Thomas cries out: "My Lord and my God."

That this truth has been the very storm centre of criticism and scepticism is only what might be expected. Yet the supreme efforts which have been made by some of the subtlest of human intellects, have only served to bring out more clearly and emphatically the sublime truth of the Deity of Christ. For if the incarnation of the Son of God were not a fact, and if belief in this fact had not been upheld by God Himself, then the humanly improbable—exemplified for all time in

"Athanasius against the world"—could never have prevailed and become the creed of orthodox Christendom.

We need afresh that this great truth should grip us. Even though we be among those who fully accept our Lord's Deity, it is still possible, yea, sadly all too possible, to allow the innate unbelief of the heart to make this truth—intellectually acknowledged—practically inoperative. It is possible to confess the truth and yet avoid its practical issues.

Never did the world more need to have its attention directed to Him "Who for us men and for our salvation came down from heaven," and never did the Church more need to centre its thoughts upon this inspiring truth. "It needs no seer standing on the sands of the shore of any Patmos to see The Beast rising from the world-tide and presenting once more the immemorial alternative 'Naturism, or Deeper into God!'" The spectacle of the East, with half a world of men, suddenly drawn into the current of world-thought, is one scene in the vision of the modern Apocalypse. The spectacle of the West rapidly surrendering to a radically atheistic philosophy of Nature is the other. Who can view these portentous spectacles without dismay, save he who dares believe in Jesus' Name?

From a sight of the problems abroad and at home, from a contemplation of the seemingly impossible task of evangelizing the world, the Christian turns for inspiration to the thought of "God with us." Who shall measure the immeasurable hope centred in this Name, or who can put into language the unspeakable comfort of such a fact?

"God with us!" The more we emphasize the first and last words of this short sentence, the more amazing it becomes. God the Holy One, God "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see;" God "the Eternal, incorruptible, invisible, the only God"—with us! In "this matchless miracle of love," God deigns "widest extremes to join."

No wonder Solomon prayed, "Will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Him." Yet to this question, "Thus saith the High and Lofty One that inhabiteth eternity, Whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." And this great and glorious promise is fulfilled in the person of our Lord, and the truth is everlastingly summarized in His name Immanuel, God with us.

The reader of Isaiah will remember the sudden effect the mere utterance of this name Immanuel had upon the prophet. The dangers of "the waters of the River, strong and many," which were to "sweep onward into Judah" and "reach even to the neck," were before the prophet; but no sooner is the name Immanuel uttered than a note of triumph bursts forth. "Make an uproar, O ye peoples, and ye shall be broken in pieces, and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall be brought to nought; speak the word and it shall not stand, for God is with us" (Immanuel).

But what does this Name signify to us? The perils and the problems of to-day may differ from those which confronted Isaiah, but they are just as real to us. So real are they that a mere consideration of them is apt to fill the heart, all too readily, with anxious fears and forebodings, fears for God's honor and fears for ourselves. Fears lest the opportunities of to-day should be lost. Fears lest, while nations abroad are being moved, the Church at home should be unmoved. Fears lest the love of ease and wealth should overwhelm the passion for souls which should fire the

hearts of all God's people. Fears lest the floods of ungodliness should prevail and lest God's people should be confounded and put to shame.

Or to come yet nearer home. How great are the problems connected with a work such as God has entrusted to the C. I. M.! What possibilities of good and yet of failure, both spiritual and temporal! What constant need for God to govern and to guide, to uphold and to provide! In the providence of God the little one has become a thousand, for the Mission now has nine hundred and fifty missionaries and more than twelve hundred paid Chinese helpers. And these are responsible, under God, for the spiritual guidance and instruction of nearly twenty-five thousand communicants and probably nearly one hundred thousand adherents. These figures could easily be supplemented, but they are sufficient to indicate some of the spiritual and temporal needs of the work. Not unnaturally many questions can arise, which, like the waves which threatened Peter, seem all too ready to engulf us, unless the Master, and not the billows, engage our thoughts. But the name Immanuel, with all that it signifies, stands secure as a Rock of Ages in the midst of the flood. Let us learn yet more to dwell upon that Name.

## China's Spiritual Needs and Claims

### As Emphasized by the Edinburgh Conference

**I**N the nine official volumes issued by the Edinburgh World Missionary Conference there are many references to China and China's urgent need of the Gospel. It will be remembered that one hundred and sixty picked men, who were in close correspondence with many hundreds of missionaries, spent the best part of two years in preparing the eight reports presented to the Conference. This being so, the pronouncements made in these reports in reference to the needs of any country come with peculiar emphasis and weight. To those who are specially interested in any country the question, "What is said about that country?" naturally arises. We therefore ask: "What do these reports say about China?"

Although more than thirteen thousand sets of the nine official volumes have been issued, there will still be many persons who either cannot afford to purchase them or who cannot give the time necessary to a careful examination of them. We therefore purpose in this and subsequent articles to collect together some of the more important statements which speak of the urgent spiritual claims of China to-day. In doing this there is no need to preface the quotations with facts familiar to our readers.

Space will, of course, only permit of a small selection from the many extracts which could be printed, but these few will be sufficient to indicate the strong conviction which possessed those who prepared the reports after many months of careful and prayerful consideration. The extracts are printed without any editorial remarks, so that the official utterances of the Conference may speak for themselves. In reading the extracts and in meditating upon them let us bear in mind the solemn words spoken by Dr. John R. Mott in the closing address of the Conference. Speaking of the need of reality he said:—

"Infinite harm will have been done to . . . have had facts and arguments burning in our brains with convincing force; to have had our hearts stirred with deep emotion, unless we give adequate expression to all these emotions and convictions. There is something subtly and alarmingly dangerous in acquiring any knowledge of the needs of men and the designs and desires of our Savior, if these convictions and feelings do not escape in genuine action."

Remembering, then, the solemn responsibility of knowledge, let us prayerfully and seriously consider the passages which follow, all of which are carefully weighed utterances.

#### THE PRESENT OPPORTUNITY

"In nearly every part of China there are signs that the stolid indifference and the proud aloofness of the past are giving way. Notwithstanding the opposition manifested by some of the officials and other influential men, there is among the people in general a large measure of open mindedness to what the teachers from the West may have to offer. The native mind seems to be clearer as to the aims and motives of the missionary. This does not necessarily imply that there is a higher valuation put upon Christianity, but it does mean that there is certainly less hostility manifested toward its representatives. This is due chiefly to the removal of ignorance, prejudice, and superstition by the dissemination of knowledge, and to the influence of the lives and teaching of the missionaries.

"A missionary, writing from a province which until recently was one of the most exclusive of China, says that he could not ask for greater friendliness than that with which he now meets from all classes of the people. He expresses the opinion that in no land is there greater liberty for the preaching of the Gospel.



Photo by)

"TWO LITTLE EARS TO HEAR HIS WORD"

[Mr. R. Gillies

These are representatives of the junior members of the Hotchin school in Shansi and are being taught the hymn, "Two little eyes to look to God. Two little ears to hear His word."

One missionary, writing from one of the westernmost provinces of the country, says that, in visiting two hundred and twenty-four walled cities where he used to encounter opposition, he now finds none."—Vol. I., p. 7.

#### CHINA EAGER TO LEARN

"China, which for thousands of years has been self-centred and self-satisfied, has turned her face from the past and has begun to go to school to the world. The changeless has given place to the changing; and the number and variety of the changes are bewildering. A network of telegraph wires has been spread over the Empire, several railway lines have already been established and others are projected, great industrial establishments are multiplying, comprehensive plans for the conservation and development of the material resources are being put in operation, a modern postal system has been adopted, the first stage in preparation for constitutional government has been entered upon, radical and far-reaching social reforms are advancing apace, hundreds of modern newspapers have been established in cities all over the country, secular and religious presses are working to their limit in bringing out new works and translations of the books of important authors of Western nations.

"All these changes seem incredible in view of the constitution of the Chinese mind and its unchanging attitude through centuries. In some ways the most significant and wonderful changes have been those in connection with education. The ancient system, which had been in operation for nearly two thousand years, has been completely abandoned, and in place of it there are springing up all over the Empire modern schools and colleges. Hundreds of teachers are being imported from Japan and the West, and thousands of ambitious Chinese youths are going to Japan, America and Europe to prepare themselves for the leadership of the new China."—Vol. I., page 26.

#### THE MAGNITUDE OF THE OPPORTUNITY

"The Commission desires to record its earnest belief, based on evidence from all parts of the Chinese Empire, that every educational mission should husband

and concentrate its forces in order to produce a really effective body of Chinese teachers, men and women. The annals of missionary history have never recorded such unanimous and convincing agreement as to the urgency of the need and the magnitude of the opportunity. We are assured in no measured terms that, though the need for teachers in China may persist, the opportunity for the Church to supply them cannot last for many years. Effective work done now should leave its mark on all future generations."—Vol. III., p. 329.

#### A SITUATION OF UNSURPASSED IMPORTANCE

"The information laid before the Commission by means of the replies to its letters of enquiry, and otherwise, makes it clearly evident that the educational situation in China at the present moment is one of unsurpassed importance and opportunity for the Christian Church. The general facts are too well known to require enumeration. The extent and populousness of the Chinese Empire, the importance of the country as a factor in international politics, the definite intention of the Chinese people and Government to abandon their policy of isolation, and to enter into the community of civilized nations, the abolition of the old Chinese system of education, and the definite inauguration by the Government of a new system of education on Western lines, combine to create a situation unparalleled in the world to-day, and rarely, if ever, equalled in past history."—Vol. III., p. 111.

#### THE NEEDS OF CHINA'S WOMEN

"In the general awakening in China nothing is more momentous for good or evil than the change in the status and education of women. Even under the old system women had much influence; under the new that influence will be vastly greater. Here the deepest and most lasting effects of the general awakening will be felt. 'The twentieth century in China,' says one missionary, 'will be the women's century.' The perils and the opportunities accompanying this movement are both stupendous.

"The one indispensable safeguard at this time is a wisely conducted education and an enlightened

Christian ideal. But there are two hundred million women and girls in China, and only a handful are as yet under the influence of Christian ideas."—Vol. III., pp. 96, 97.

#### THE NEED OF CHRISTIAN TEACHERS

'This desire for Western knowledge does not, however, represent quite such a change as at first appears. The spirit is really the old spirit which has characterized China for many centuries, for China has always been a land where learning was highly valued. The change is not in the spirit but in the character of the learning which that spirit admires; it is used to admire the literary artificialities of the Chinese classics; it now desires the practical realities of Western science, because it recognizes in these the instruments for the realization of its new national and patriotic ideals. The young people in China between the ages of six and twenty-one require something like a million teachers. This is, of course, a great opportunity for the Church, and at the same time a great responsibility.

At present in all the mission schools and colleges there are only about seven hundred teachers."—Vol. III., p. 83.

#### A TASK OF OVERWHELMING MAGNITUDE

"The task which the Chinese Church has to face is one of overwhelming magnitude. The spiritual foundations on which Chinese society has been built are being shaken and in part removed, and a new basis must be found for the reconstruction of society which is already in progress. The floodtide of Western learning is entering the country, and all the intellectual, moral, social and economic problems with which the Church is confronted in the West must be met also in China. It is impossible that any but an educated church can grapple with the situation. If the Church fails to make a vigorous effort to educate its members, the intellectual leadership of China must remain predominantly non-Christian, or more probably it will become materialistic and irreligious."—Vol. III., p. 113.

## Results of School Work in Wenchow, Chekiang

(In Life, Home and Church.)

BY MRS. G. STOTT

THE Wenchow girls' school was established in 1874, and as usual, had a small beginning.

Our rules and regulations did not commend themselves to the Chinese mind, especially the one forbidding foot-binding, which was then the universal custom in our district, even among the poorest. We also required to have the power of betrothal which was the only way to secure to the girls themselves a voice in their own disposal. The object of the school was not so much to give an advanced education, as an education for girls at all was unheard of, but rather to give them such a training, as through the blessing of God would lead to their soul's salvation, and also such a practical knowledge of every-day life and work as would fit them to be helpful wives to Christian husbands, and mothers able to train well their children.

If we allowed the parents to betroth the girls, as was their usual custom, they would doubtless take the advantage of her superior education and training to dispose of them to the one who could pay the highest price, irrespective of his character. Besides we had in training a number of young men, and we knew how disastrous it would be if they, from lack of Christian girls, were compelled to marry heathen.

For the first two or three years we had but four girls, and it was not until those around us were impressed with the advantage which these girls possessed that the school began to flourish. At first I was content to sow the seeds of truth in their young minds believing that, in due season, it would spring up and bear fruit unto God; but eight years passed before we saw the first conversions. Before that, one and another had professed to give their hearts to Jesus, and, though outwardly good and obedient girls, there was no corresponding change of heart or love for the things of God, and I could take very little comfort in their confessions, knowing that to all who are in Christ Jesus "old things are passed away and all things become

new." But as years passed I became desperately in earnest, not so much in pleading with them, as pleading with God; when suddenly and unexpectedly the Spirit of God began to work in the heart of the eldest. Before the whole school, in an agony of grief, she asked if God would save her now. She felt herself such a sinner. The Spirit of God worked in the hearts of others also; confession of personal sins, unknown to me or others followed. In less than three weeks, six of the oldest girls were so soundly converted that from that moment—twenty-six years ago—until now, I have never had cause to doubt the reality of the change. They have, severally, trained up their children to be servants of the Lord; seeking for them first the kingdom of God and His righteousness.

Many who have read "Twenty-six Years of Missionary Work in China," will remember the story of Mrs. Liu, who was my first Chinese helper. When she was converted her only son was but a boy, and she voluntarily refused property which would have kept her in comfort rather than run the risk of his being asked to perform ancestral rites. The lad was not converted at that time, but she had faith that he would be saved and wished to spare him any entanglement of idolatry. Well has her faith been rewarded, even unto the third generation! Mrs. Liu's son was educated as a doctor, and practiced and preached in the city of Taichow for some years and thereby contracted a disease of which he died a few years later, leaving his wife and six children unprovided for.

For some years young Mrs. Liu has been the principal teacher of the school, where she was formerly trained. Her eldest son, Ting-fang, became a Christian early in life. He was eager for an education such as would enable him to help support his younger brothers and sisters. Hence, applying himself very diligently to study at the Methodist college, he acquired considerable English. He still preserved his connection



with his own Church, and was leader of the Christian Endeavor Society and foremost in other Christian work. About 1908, he was chosen as a delegate from Wenchow Church to a C. E. Convention in Nanking as their most fitting representative, although then only eighteen years of age. His two younger sisters are this year going to high school at Hangchow, for such an education will fit them, later on, to teach in the girls' school at Wenchow, where there are thirty-five girls at present. It is interesting to notice how Christianity takes hold of families, for young Mr. Liu on his mother's side, is the fourth generation of Christians, and on his father's the third. They are a remarkably clever family.

Another of my former girls, who was converted in 1884, at the same time as Mrs. Liu, has brought up a lovely family of eight children, each one becoming converted early in life through the teaching of their mother. (Her eldest daughter is now the mother of three children and is, in her turn, teaching her children the Way of Life). Three girls were born before the first boy came and the event of a son was the cause of much rejoicing. When we were called in to see the little babe, the first words the mother said were, "Will you pray that he may become a Samuel? I want him to be the Lord's from his birth." With this in mind she kept speaking to him, even as a tiny baby, about the Lord Jesus. She was anxious that the first word his lips should utter might be that precious name, and well do I remember the day when she ran into my study and with a beaming face told me that baby had uttered his first word and, as she desired, it was the name of "Jesus."

I visited Wenchow in 1906, and he was then a lad of fourteen years. The mother asked me if I remembered her request that he might be like Samuel, and on assuring her that I had often remembered it in prayer she said, "We have never gone back on that; we earnestly pray that he may be wholly the Lord's and serve him, not as a paid preacher, but that he may learn some trade whereby he can earn his own living and yet have sufficient time to preach." Then with tears she said, "With my large family I have not been able to do as much as I should have liked (she took an average of two meetings a week in the school or amongst women, but thought that little), but I want my son to preach 'Christ.' " A letter I had quite recently from one of the missionaries, told me what an earnest Christian lad he was. He is assistant teacher in the boys' school while attending the Methodist college, and his influence over the others is very marked.

Another of my former girls, who for years has been the principal teacher in the Methodist girls' school, is also sending her daughter to the high school at Hangchow, that she may be fitted for a teacher. She is nineteen years old now, but the mother does not wish her to marry, but to devote her life to teaching. This is a new departure in Chinese ideas, one which we do not encourage, but must deal with as it arises. The mother's marriage was not a happy one, even though her husband was a Christian, for he was one of those harmless but incapable men, and kept her for years in dire poverty. Thus, she wishes to spare her daughter the trials of her own early life, and is seeking to fit her for a noble future. School work, carried on with the

purpose of first winning the souls of the pupils, and then fitting them to be winners of others, is one of the most important works that can be undertaken. Our girls' school has been a feeder to the Church, besides providing our Christian young men, especially preachers, with truly converted wives, who are true helps to their husbands.

Another of the original number was very happily married to a young Chinese who was trained in our boys' school. After he left the school he gave his heart to the Lord, and this union was productive of great happiness as well as usefulness. In 1900 during the Boxer rising, she, with her children, had to fly in great terror from the city. Being in a delicate condition at the time, the shock proved too much for her shattered nerves, and she died suddenly; not a martyr to the Boxers, but in consequence of the terror that reigned during that awful year.

A few years ago a young man had taken his bride to a lonely country village. His mother had died, and she was the only woman in the home, while the women of the village determined they would have nothing to do with a Christian. Her efforts to win them were in vain and they left her severely alone, until the intense loneliness became too much. She asked her husband to take her to the city, as she could not endure this lonely life. He replied that if he took her away there would be no light for Jesus in that place, and what would become of the souls of the people; that as soon as she won her first convert, he would think of removing her, but alas! she could not wait and her mind gave way, and she was brought back to the Compound one day quite beside herself. Ministered to by her old friends and surrounded by kindness she gradually grew better. In the meantime the women of the village began to think that this calamity had come upon her because of their unkindness. They sent a deputation, asking her to return; that if she would only return they would never treat her unkindly again and would listen to anything she had to say to them. She volunteered to return, and has since been the means of blessing in that village.

The school has for some years been under the charge of Mrs. E. Hunt, who carries it on in the same spirit and with like results.

Seldom does a girl leave without first giving evidence that her heart and life is changed. Almost all the wives of our preachers have been school girls, while many hold private positions of usefulness in the Church. Will friends pray for a continuance of blessings in the boys' and girls' schools.

There are millions to-day on earth that have just as good a right, before God to know the best there is in life as you and I have. Why don't we tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened our eyes in the light of a Christian day. We are darkening the lives of millions of unborn children by not putting the love of Jesus Christ before the faces of their fathers and mothers.—*Maltbie D. Babcock.*

I know not that I shall live to see a single convert; but, notwithstanding, I feel that I would not leave my present situation to be made a king.—*Judson.*



# Christian Educational Work at Hungtung, Shansi

BY REV. F. C. H. DREYER



STUDENTS OF THE BIBLE TRAINING SCHOOL AT HUNGTING, SHANSI, 1910.  
Mr. Dreyer in the Centre.

THOSE who have read "The Life of Pastor Hsi," by Mrs. F. Howard, Taylor, may be interested to learn of the more recent developments of Christian educational work at Hungtung, the centre of Pastor Hsi's labors.

A small school was started at Hungtung about fifteen years ago for the children of Christians. Though good work was done, it was not until after the Boxer troubles that this department was gradually developed. In 1906, the China Inland Mission workers appointed a committee to fix upon

## A UNIFORM COURSE OF STUDY FOR ALL C. I. M. SCHOOLS

in central Shansi. At that time it was decided to develop the Hungtung Boys' School into an Intermediate school in order to take forward those boys who had finished the elementary course. The Committee decided on a course of study covering five years for the elementary and four years for the intermediate grade, leading directly up to, and preparing those who take the whole course, to pass the entrance examination of the Shantung Christian University, which had kindly agreed to accept any scholars who come up to their standard. We hope to graduate the first class from the Intermediate School this winter, and several of the boys hope to continue their studies at the university if the way opens for them to do so. Being greatly in need of efficient teachers for elementary schools, we shall be glad when they have graduated and are ready for work.

In the Hungtung district we have

SIX CHRISTIAN ELEMENTARY VILLAGE SCHOOLS with an attendance of 120 scholars. These schools are subsidized by the Mission according to attendance and the results of the semi-annual examinations, for which they must take the prescribed course of study under

foreign supervision. These schools, with those at other stations, act as feeders to

## THE HUNGTING INTERMEDIATE SCHOOL

mentioned above. At this central school there are at present 44 boarders, representing 12 stations. The aim is to give the sons of Christian parents a Christian education that will fit them for the battle of life. It has a staff of three Chinese teachers and is under the care of Mr. W. F. H. Briscoe, in the absence of the Rev. E. J. Cooper, the principal, who has just returned from furlough and is kindly undertaking the planning and erection of the new Bible School buildings.

Mr. H. C. Sang, the Chinese head master (a graduate of Shantung University), is a pupil of the late Mr. Duncan Kay who was killed in the Boxer troubles. He and Mr. C. H. Yong are

## BRIGHT CHRISTIAN YOUNG MEN

who are exercising a good influence over the boys in the school.

The Scriptures naturally take an important place in the curriculum in both the elementary and the intermediate schools, the younger boys following the Bible stories with keen interest, often giving them back in the most realistic fashion and with the quaintest Chinese coloring, while the older boys study more systematically the Life of Christ, etc. Suitable portions of scripture are memorized daily by the scholars of all grades, and we know of cases where the Holy Spirit has used the Word, thus hidden in the heart, to speak to the boys. The other subjects of study in the



WINTER BIBLE SCHOOL AT TANING, SHANSI.  
Conducted by Mr. Knight.

elementary schools include the recognition, writing and explaining of Chinese characters, memorizing of important portions of the Chinese classics, arithmetic, geography, map-drawing, writing, composition, elementary science, history, etc.

#### THE INTERMEDIATE COURSE

includes Old Testament history, going thoroughly through the whole Old Testament. The life and work of St. Paul and of the apostles, the "Philosophy of the Plan of Salvation," etc., arithmetic, algebra, euclid, composition, Chinese and international history, Chinese literature, elementary physics, astronomy, botany, zoology, general and physical geography, etc. All students have Swedish exercises three times a week. There is

#### NO NEED TO URGE THE BOYS TO STUDY

on the contrary, it is at times necessary to urge them to play. That they are happy is shown by the fact that one boy who came for the first time last spring, returned this autumn though it meant travelling thirteen days overland without a companion.

Besides the religious instruction given in the courses there are morning and evening prayers, and a school prayer meeting is held every Wednesday evening at which the boys take the greater part. On Sunday mornings at 7 a.m., a meeting is held for Bible study and prayer, which the boys have started and conduct themselves. On Sunday afternoons a number of the boys accompany the students of the Bible school and help in the open-air work. We feel that the discipline of the school has a wholesome effect upon the boys and is an important part of their education, and we are thankful to say that there is a spiritual atmosphere.

The parents provide the food, clothing and books of the boys, the food of the teachers and cooks, as well as the heating and lighting of the school. A few of the poorer boys, however, are helped from a special fund. Two of the village school teachers and the teacher of the C. I. M. boys' elementary school at Hwochow are our former schoolboys; a fourth is teaching a school in his own village and brings his scholars to worship regularly; a fifth is taking a medical course with a view to assisting Dr. Carr at Pingyangfu. I mention these to show that

#### THE WORK OF THE PAST HAS NOT BEEN IN VAIN

God has been pleased to bless, yet we are anxious to see still greater things accomplished for Him and shall value prayer that these schools may truly be workshops to prepare many more efficient instruments for His service.

For some years valuable work has been done by

Rev. W. P. Knight in preparing Christian workers at a short-course Bible school at Pingyangfu, but the need of giving a longer and more systematic course of training to promising young men who have given evidence of a call of God to Christian work has been urgently and increasingly felt. Accordingly,

#### A BIBLE TRAINING SCHOOL FOR CHINESE CHRISTIAN WORKERS

in Central Shansi was opened by myself at Hungtung on February 24th, 1910, with a class of seventeen young men from twelve different stations, two of whom came from the neighboring provinces of Chihli and Shensi. Two of these students have been unable to return this autumn, but the remaining fifteen are hard at work and are making steady progress.

This school is pre-eminently a Bible school, i.e., the Bible is the principal text-book. The aim is to train young men for Christian service by helping them to a fuller knowledge of God and a better understanding of His Word, and teaching them in theory and practice how to do Christian work.

#### CONDITIONS OF ENTRANCE

Students must be over twenty years of age, be able to read the New Testament (in Chinese character), and copy notes. They must be men of approved Christian character, with a love for the Word, showing an interest in the spiritual welfare of others, giving evidence of a divine call to Christian service, and they must be recommended by the missionary-in-charge of the station from which they come.

#### THE COURSE OF STUDY

covers two years and includes such subjects as Bible introduction and interpretation, methods of Bible study and teaching, Bible history, geography, man-

nors and customs, Bible doctrine, Bible characters (including a careful study of the Life and Work of our Lord), typology, prophecy, homiletics, personal work and outlines of Church history. We aim to be thoroughly practical, to keep the various subjects proportionate to their importance and the time at our disposal, and seek to cultivate the heart as well as the head. In addition to the Biblical studies, some secular subjects such as Chinese characters and composition, geography, history, elementary science, etc., are taught by the Intermediate school teachers to improve their education and widen their mental horizon.

#### PRACTICAL WORK

There are about a dozen preaching places within a radius of 25 li (8½ miles) from Hungtung city. The students supply these places (walking there and back) whenever asked to do so. On Sunday afternoons all who are not thus supplying out stations are



THIS IS THE OLD GENTLEMAN WHO WAS  
FED BY RAVENS

joined by the Intermediate school students and any Christians who care to help, and go in bands to evangelize the surrounding villages and thus gain experience in open-air work. We often have as many as five or six bands with a total of thirty or more speakers, and it is interesting to hear the reports of their work at the praise meeting in the evening when special prayer is offered for God's blessing upon the seed sown.

At the beginning of the year efforts were made to secure a certain building in the busiest part of the city, with a view to opening

#### AN ATTRACTIVE STREET CHAPEL

where good audiences would be assured for the daily preaching of the Gospel. These efforts proved fruitless at the time; but, recently, the matter was quite unexpectedly brought up again and this time, it seems, our efforts will be crowned with success. We want to place an earnest Christian preacher there during the day time, and then let the students take turns in preaching for a couple of hours each day. Pending our securing this street chapel all the students go out preaching in different parties on Wednesday afternoons.

For some time we have been praying very specially for the business men of this city and recently we have been brought in touch with

#### SOME INTERESTING CASES

of which I may mention one or two: One man who some time ago bought a Gospel of St. John can now, we hear, repeat several chapters from memory. Thus far, however, we have been unable to get into touch with him. Another, an idol painter, told the evangelist the other day that he possesses some Christian books and realizes that he is right and he is wrong, but as his livelihood depends upon his work he does not see his way to give it up. We have not argued the point with him, but invited him to the services and feel quite assured that, as the truth gets in, the idols must get out. A third is a well educated gentleman, who is the second head of a large business in this city. This gentleman discovered some gospels among the ruins of our Mission buildings after the Boxer rising. He quietly slipped them into his bosom and took them home. He had studied scores of books seeking rest for his soul, and when he read these gospels he felt that here at last was what he had so long been seeking. But when the missionaries returned a year or two later, fear took pos-



*Photo by*

A WET DAY AT HOTSIN, SHANSI.

*[Mr. R. Gillies.]*

Note the various occupations of the women as they are seated on their heated brick bed: Reading, spinning, making shoes and cooking.

session of him and he burnt the Christian books lest they be discovered and involve him in trouble. He seems to have grown indifferent for a time, but later got hold of a booklet called "Pictures of the Heart," in which various sins were illustrated by appropriately ugly creatures and this has been a great help to him. He has attended a few services recently and sees clearly the issues involved in becoming a Christian, but having a wife and

four children to support, he hesitates to take the step which very probably will mean the loss of his position. We shall value prayer for these and similar cases.

We hope, God willing, to place

A NEW TESTAMENT AND OTHER CHINESE LITERATURE in every shop in this city and surrounding district during this winter and give personal invitations to our services. We shall be glad of fellowship in prayer for God's blessing upon these efforts.

The Lord has already sent us the necessary funds to erect a group of buildings for the Bible school and Hungtung having been finally chosen as a permanent home for this school,

WE HOPE SOON TO PURCHASE FIFTEEN TO TWENTY ACRES OF LAND

suitably situated on an elevation just northeast of the city in order to start building in the early spring.

Experience having also shown the value of the Bible school and Intermediate school being side by side and helping each other, we hope the Lord may ere long enable us to erect suitable classrooms, dormitories, teachers' quarters, etc., for the Intermediate school alongside those of the new Bible school. Such enlargement is urgently needed, for at present the Intermediate school is already overcrowded, and we shall be unable to find room for the boys who are finishing the course in the elementary schools annually, in increasing numbers, also others who desire to proceed with their secondary education. Moreover, a strong elementary boarding school is a great need of this district and we hope to use the present Intermediate school premises for that purpose as soon as they are vacated.

We trust this brief outline of the Christian educational work at Hungtung, which in a way represents all the C. I. M. stations in Central Shansi, may call forth sympathetic interest and prayer in many who read these lines and who desire some share in the Lord's work in this land.

# Famine Conditions in Ts'ing Kiangpu, Kiangsu

Extracts From a Diary by Miss Waterman and Miss Saltmarsh.



BOYS OF THE INTERMEDIATE SCHOOL AT HUNG TUNG, SHANSI.

**T**HE summer here was a very wet one, and the crops of Indian corn, millet, beans, potatoes and peanuts were nearly all destroyed. Large tracts of land were flooded and even now, months after, a good deal of land is still under water. This, of course, means that we are living in a famine district, and the want will increase as the weeks go by.

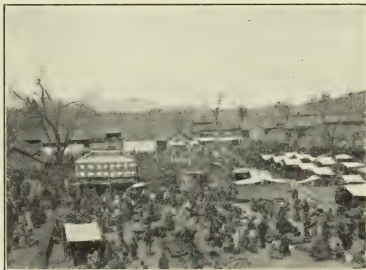
There cannot be any harvest until next June, and many are now eating the grain which should then be used for seed. There are other local conditions which tend to increase the distress, one being the number of soldiers quartered in the district whose presence has increased the price of food and, in fact, all necessities of life. To live without the city wall means lack of protection for either the owner or his property, while those in the country who *have* grain are mercilessly robbed.

A short section of the railway is now completed and is being used for the transportation of salt from the Salt Canal to the Grand Canal for the purpose of shipping it to the south of the province. This has taken away the winter work of many of the poor farmers, who during the months of inaction spent their time wheeling salt into the city. Early in September, when returning from the mountains, we already met whole clans and villages of refugees who, together with all their worldly possessions, were crowded into small boats which were going south, hoping to settle wherever they could find food and work. We had been home only a few days, when many of these refugees were sent back by the officials of the southern cities, as they did not wish their districts to be crowded with beggars! We would very much like to help some of the people here,

whom we personally know are in need, and shall do so just in so far as the Lord supplies the means. We shall extend our help as far as can be to the children. Many respectable families are having only one meal a day, and many others are getting a meal every other day and are staying in bed alternate days to husband their strength. They would work if they could get it, but during the winter, work is almost scarce.

Alas! these conditions are not confined to our province only, northern Anhwei is affected also. This means that some two hundred and fifty millions are without food and *many* of them without homes.

A Famine Committee of business men, Chinese and European, also missionaries, has been formed in Shanghai for the receiving and distributing of relief. Money is being used now, but grain and other food will have to be procured later as there is not enough food in the district. Will you pray for us that we be guided in this matter, and that the help given may be for the spiritual, as well as the temporal good of the people.



A FAIR IN THE PROVINCE OF SHANSI.



## Our Shanghai Letter

BY MR. J. STARK

**J**ANUARY 5th. Last Saturday, being the closing day of the year, was, as usual here and throughout the Mission, observed as a day of prayer and fasting, when we had very blessed seasons of waiting upon God, both individually and unitedly. Heart-searching messages, appropriate to the occasion, were given by Mr. Stevenson, Mr. Baller and Dr. Parry, and as we sought the Lord's face in confession of past failures, thanksgiving for unnumbered mercies and intercession for more power and greater fruitfulness, He drew very near to us, not only giving us a solemn sense of His presence and a consciousness of access, but also filling us with a strong confidence that His unchanging character and faithfulness secure to us for the future His help and guidance, together with the supply of all our needs, as we seek to walk humbly before Him and are true to the trust He has committed to us. Our faith was strengthened, and we enter the new year of conflict with the forces of darkness in this land with fresh courage and hope.

During the year fifty new workers were admitted into the Mission. Of these twenty-nine were from Great Britain, six from North America, two from Australia, seven from Germany, four from Sweden, and one from Norway, whilst one was accepted in China. Besides these, three former workers were, during the year, re-admitted to the membership of the Mission. After deducting losses by death and retirements from failure of health, family and other causes, the total number of members and associates of the Mission at the end of the year was nine hundred and sixty-eight.

Since the date, of my last letter over three hundred and seven baptisms have been reported, and there are continued indications of expansion and progress in the work in many directions. I recently referred to the growth of the spirit of liberality in the Church, and whilst it must be admitted that a great deal more might be done by the converts in assuming financial responsibility, yet considering the poverty of many of the Church members, the amounts given in some of our stations are most commendable. In my last letter I mentioned a contribution made by the church at Kwangchow, Honan, towards the purchase of new premises. I have since learned that the amount subscribed was 500,000 cash, not 50,000 as previously stated by the missionary-in-charge.

From Shansi two further cases of generosity have been reported. The church at Kuwo, with only about sixty members, last year contributed 80,000 cash, whilst the church at Yicheng, with something like thirty-four members, subscribed 45,000 cash for school and other purposes. In addition to these monetary offerings, many of the Christians in the two districts named gave much time voluntarily to the preaching of the

Gospel. During the year it is computed that, in all, the equivalent of fifteen months' service was contributed free of charge. From our workers in other parts of the country we constantly hear of converts giving their time and strength to the work of evangelizing the villages without thought of remuneration, and this is just as it ought to be; for should not the first, and indeed the continual impulse of every child of God be to share with others the blessings which have come to him through the Gospel?

A conference of the Evangelistic Association, which came into being as a result of the Centenary Conference, was held at Hankow last month, when a large number of Chinese and foreign delegates from near and distant provinces were present. At thirty centres in the city the Gospel was nightly preached, and it is estimated that during that period of six days 60,000 persons heard the message of salvation. Mr.

Lack had an opportunity to preach the Gospel to over four hundred students from the Government schools, and they listened splendidly. May I bespeak an interest in your prayers for those who thus heard the Truth of God?

A letter from Mr. A. Mair, referring to a visit recently paid to T'ong-ch'eng, an out-station of An'king, makes mention of a practice often repeated in the homes of the converts, namely, that of Christian men teaching their wives to read the Scriptures. Our brother writes: "All the T'ong-ch'eng Christians are young in the faith, and while several of them are fervent and zealous in making known Christ, their great need is a better knowledge of God's Word. We were glad to note that a few of the men were teaching their wives at home to read the Bible. More than once, when we paid them an unexpected visit, we found them studying their Bibles, and seeking to find out the meaning of

certain texts. Their exposition was certainly original."

Mr. P. O. Olesen who recently paid a visit to Panghai, one of our centres for work among the aborigines of Kweichow, informs us that the tribesmen in that district are not the simple, open-hearted hillsmen found at Kopu on the other side of the province. He visited several of their villages, and though some of them were afraid at first, they soon became very friendly. Mr. and Mrs. Powell, he tells us, are, in spite of many disadvantages laying a good foundation for what in the future may be a great work. There are villages all along the course of the river and hidden away among the mountains, with thousands of people easily accessible. This work, for which our first martyr laid down his life, I would commend to your prayers.



OUR NEW MISSIONARY  
Rev. L. C. Whitelaw, who sailed from San Francisco February the twenty-first, 1911



# Tidings from the Provinces

## Personal Notes

Mrs. Stott has gone to Pittsburgh, Pa., where she expects to remain for two or three weeks and while visiting friends is seeking to speak at as many meetings as she feels able. The openings and invitations given to speak on behalf of the Mission are many and cordial.

The Rev. G. H. Seville and Rev. W. P. Knight have just finished a series of meetings in that city. Mr. Knight will value the prayers of our readers as he continues to hold meetings in Pennsylvania and other places in the States.

Mrs. Shapleigh has just returned to Toronto after some weeks of deputation work in Montreal, Ottawa and Brockville.

There are others speaking in districts where they are at present visiting friends; Mr. and Mrs. Meikle in Ingersoll, Rev. and Mrs. W. A. McRoberts in Dunnville. Will our readers not ask that each time the need of China is presented by any of His servants from that land that there may be the response in ministry which He desires—intercession or lives.

## Szechwan

PAONING—I look forward to visiting near by villages to preach the old, old story. I will be able to spend several afternoons in this way. My name is also on the list of those who will conduct Sunday services in a market town which is twenty-five *li* from here. It has been my privilege too, to conduct prayers, with the helpers in the compound, twice each week and sometimes more. October the twenty-fifth Mr. Aldis and myself left here for a trip in the country. It rained heavily but we went on, for it does not do to be hindered by these things; it rained seven out of the twelve days we were away.

We walked the whole distance—four hundred and eighty *li*—and I did enjoy it so much. The stages were short, our longest day being the first one out, when we walked eighty *li*. The country is very hilly, and the climbs at times were quite stiff.

The second day of our trip we went thirty *li* out of our way to visit a well-to-do farmer who had sent for us. We had a hard climb to reach the top of the hill but were repaid by finding a long stretch of level country with quite a settlement of prosperous farmers, many of whom are seekers for the truth through the influence of this one believer there. Having a heavy day before us we could not stay long, but we are looking forward to

seeing many come from that district. We were also called into a school which we were passing. The teacher is much interested and he says a believer. His first knowledge of the Gospel came through the reading of some books which had been sent to the school by Mr. Aldis. Through the kindness of a friend a packet of well selected books had been given to all the schools throughout the district. This has resulted in several of the teachers becoming interested, two of whom we hope are saved. The rising generation will be influenced largely by the attitude of their teachers toward the truth, therefore we trust that lasting good has been accomplished through the reading of the above-mentioned literature.

In spite of the heavy rain we spent a blessed Lord's day at Chenfuai. Large numbers came out to the services. There was a little boy who interested me very much, he is a most sincere and earnest Christian. The man who is now my teacher, was, until ten months ago, a proud and bitter Confucianist. He was formerly the teacher of the school which this boy attends, and he told me that he first realized the truth through the testimony of this little fellow.

The sincere devotion and willingness on the part of these country folk to live wholly for the Lord impressed me very much. I have returned with a greater longing to preach the Gospel, not only in the crowded cities, but to use every opportunity to speak of Jesus to those in the little villages and towns.—*Mr. W. B. Williston.*

## Monthly Notes

### MARRIAGES

On November 30th, at Yunnanfu, Yunnan, Mr. J. Graham to Miss C. E. Varcoe.

On December 22nd, at Shanghai, Mr. J. M. Munro to Miss H. E. K. Reikie.

### BIRTHS

On October 24th, at Wanhhsien, Szechwan, to Mr. and Mrs. H. E. V. Andrews, a son (Egbert Withing).

On November 13th, at Chenchow, Honan, to Rev. and Mrs. E. G. Bevis, a son (Edward Hoste).

### DEPARTURES

On February 21st, from San Francisco, Rev. L. C. Whitelaw, for Shanghai.

## Baptisms

KANSU—	
Lanchowfu	- - - - - 1
Kingchow	- - - - - 11
Tsinchow	- - - - - 21

## SHENSI—

Sisian and out-station	- - - - - 20
Hancheng	- - - - - 16
Tungchow	- - - - - 10
Sianfu out-station	- - - - - 4
Chowchih	- - - - - 3

## SHANSI—

Kichow and out-station	- - - - - 17
Sichow and out-station	- - - - - 16
Taning	- - - - - 29
Hwochow	- - - - - 45
Hungtung	- - - - - 7
Kiehshu	- - - - - 1
Chiehchow	- - - - - 3
Puchowfu	- - - - - 12
Pingyao	- - - - - 3
Wukung	- - - - - 5

## HONAN—

Yencheng	- - - - - 15
Honanfu	- - - - - 4
Yungning	- - - - - 4
Sianhsien	- - - - - 4
Shekichen and out-station	- - - - - 73

## KIANGSU—

Chinkiang	- - - - - 4
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## SZCHWAN—

Chengtu and out-station	- - - - - 13
Luchow and out-stations	- - - - - 18
Shunking out-station	- - - - - 18
Kaihsien	- - - - - 33
Kwanhsien out-station	- - - - - 15
Pachow and out-stations	- - - - - 13
Yingshan	- - - - - 12
Chuhsien out-station	- - - - - 14

## YUNNAN—

Talifu	- - - - - 1
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## KIANGSI—

Yungsin and out-station	- - - - - 6
Kianfu and out-station	- - - - - 10
Loping	- - - - - 13
Anjen and out-stations	- - - - - 19
Tunghsiang and out-station	- - - - - 12
Tsungjen	- - - - - 5
Kanchow out-stations	- - - - - 27
Kinki	- - - - - 3

## ANHWEI—

Yingchowfu	- - - - - 20
Ningkwofu and out-station	- - - - - 1
Hweichowfu	- - - - - 5
Kwangteh	- - - - - 1
Chengyangkwan	- - - - - 7
Kienking	- - - - - 10

## CHEKIANG—

Lanchi and out-stations	- - - - - 23
Chüchowfu out-station	- - - - - 1
Chuchow	- - - - - 10
Hwangyen and out-stations	- - - - - 28
Hangchow and out-stations	- - - - - 23
Yungkang	- - - - - 26
Taichow and out-station	- - - - - 9
Lungchuan	- - - - - 4
Shaohsing out-station	- - - - - 5
Wenchow and out-stations	- - - - - 28
Pingyanghsien and out-station	- - - - - 18

Previously reported 784  
1,406

Total 2,190

## Editorial Notes

**M**AY we again request our contributing friends to make their drafts, checks, post-office orders, and express orders payable, not to individual officials of the Mission, but to the order of the China Inland Mission. Though we have often made this request, it has not been fully complied with, and hence we beg to repeat it. Consideration of this suggestion will greatly oblige us.

It will be greatly valued by us if our friends will remember in prayer, from time to time, the editing, publishing, and distribution of this paper. We have few persons representing the Mission in this country, and hence, this monthly periodical has mainly to speak for it. Will not those who pray for us ask God to bless its editors, its printers—who are Christians—and its readers, to the end that China's great need may be known and remembered. In this connection we shall be thankful if the petition may be offered that the circulation of the paper may be largely increased.

The Toronto Council has had the privilege of accepting two new workers for China, the Rev. L. C. Whitelaw, Woodstock, Ont., and Miss M. E. Smart, Stark's Corners, Que. Mr. Whitelaw is a graduate of McMaster University, Toronto, and Miss Smart is a graduate of Moulton College, Toronto. We are assured that each of these friends has been truly called of God for service among the Chinese. Mr. Whitelaw sailed from San Francisco on the 21st instant. Miss Smart sails from Vancouver, in company with the Rev. and Mrs. W. N. Fergusson, of the British and Foreign Bible Society, upon the 4th proximo. We trust that these friends will be remembered before God in their journey to the east, and as they begin their service in China.

The China Inland Mission is always ready to consider applications for service, and it promises to give such a careful and prayerful consideration. We accept, where conditions make this possible, ordained and lay workers, single men and women, and physicians and nurses. Our first test for all such persons is a spiritual one, and besides, we require good health, a fair education, a familiar acquaintance with the Word of God, and experience in Christian service. If any person who reads this note should desire to obtain further information about the Mission, or should wish to offer to it, we trust that he will feel free to write to the Mission Secretary, either at Philadelphia or Toronto. China is constantly in need of new workers, and America ought to furnish not a few of these.

It may be well to say, for the sake of intending candidates, as well as for the sake of others, that the China Inland Mission is seeking to stand in the old places and walk in the old paths in respect to doctrine. We hold that the Scriptures as originally given, were "God breathed," and hence that they are the authoritative Word of God for all faith and practice. This to us includes the holding of such doctrines as, the Trinity, the fall of man and his need of regeneration, the atonement, justification by faith, the resurrection of the body, the eternal life of the saved and the eternal

punishment of the lost. We believe that it is to such doctrines that the great Apostle to the Gentiles referred when he wrote to Timothy; "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." For this reason, it is our fervent desire to stand by these truths so long as God spares us and is pleased to use us. May we not bespeak the prayers of the Lord's children to this end.

In a short time, copies of the New Testament will be presented by a deputation to the Empress Dowager, the Prince Regent, the Empress Mother, and the young Emperor. These copies will be the gift of some hundreds of Chinese Christians, including some resident in America, Hawaii, the Straits Settlements and Africa, who subscribed about fourteen hundred dollars for the purpose. The books have been prepared with large type silver covers, and with sides decorated with scenes from the life of our Lord. There is reason to believe that the volumes will, not only be accepted, but also read. May not prayer be offered that God will use them to the conversion of those to whom they are given.

There can be no doubt about the fact that China is making an heroic endeavor to rid herself of opium. Indeed, it is not too much to say, that no nation has ever equalled it in seeking to free itself of a great public evil. The British and American Governments approached the effort in their extermination within their dominions of the curse of slavery; but, everything considered, these were but an approach and nothing more. In addition to what has been done, the Chinese people are now preparing a monster petition, praying for the entire abolition of opium, which is to be presented to the King of Great Britain. What a pathetic picture this presents; a heathen nation, bowing before a Christian King, and humbly asking that a most un-Christian traffic may be immediately and wholly stopped. On whose side God is in such an act, it is not difficult to judge. Will not all Christians pray that the right may prevail.

"When He saw the multitudes, He was moved with compassion on them." (Matthew 9:36.) A well known saying of Lord Bacon is to the following effect: "The nobler a soul is, the more objects of compassion it has." By such a test, Jesus was the noblest of men, for His compassions reached out toward all. By the same test, where do we stand? Do we love relatives and friends? It is well if we do. But the unconverted, and even the heathen do this. Do we love all the people of our own kind and nation? Again, it is well if we do. But true love knows no barriers of any kind, north, south, east, or west. To know anywhere a son of need is to call love into being and action, and it never ceases to live and operate until that need, so far as possible, is met. This is the compassion which Jesus had, and which He desires us to have. And this is the compassion which lifts us up into the ranks of God's true nobility. May we all seek, whatever else we do, to have place in such an aristocracy as this!

# CHINA'S MILLIONS

TORONTO, MARCH, 1911

## Three Calls to Prayer

BY JAMES H. MCCONKEY

*From the "Gospel Message"*

### I. Every anxiety is a call to prayer.

Why does our Lord admonish us against anxiety? And why does He warn us, "Be anxious in nothing, but in all things pray?" *Because anxiety hinders our faith in God.* For faith is simply *looking unto Jesus*. It is the helpless, needy, tempted soul, conscious of its own weakness and utter inability to cope with the difficulties all about it, and therefore looking away from all these things to God alone as its source of strength and deliverance. Thus faith looks to God, but anxiety looks to things. Anxiety turns the soul's gaze away from God to the circumstances about us. It causes us to plan and brood about the multitude of things which seek to harass us, and in so doing we get our eyes off God. And this is to lose the attitude of faith. When we begin to grow anxious, faith languishes. "My eyes are ever unto the Lord, and He will pluck my feet out of the net," says the wise Psalmist. So long as he keeps looking unto God, God will take care of the nets and pitfalls which are spread in his pathway. This is the walk of faith.

*Anxiety hinders the power of God.* For faith is the channel through which God's power is poured out upon His children, and in taking us out of the attitude of faith anxiety hinders the outflow of God's power and blessing into our lives. Witness the hindering of Christ's power at Nazareth. We are told that "He could there do no mighty works." And in the literal rendering of this sentence the truth is still more striking: "He was there not able to do any mighty work." What was it that the Son of God could not do, and why could He not do it? Why was it that He was hindered and baffled in His desire to do the mighty deeds, as was His wont, here at His own home? The answer of the Word reveals the secret: "Because of their *unbelief*." There was something in them that hindered Him. There is a condition upon our side to Christ's doing mighty deeds for us; we must be in the attitude of faith. Anything which hinders that faith hinders Christ's work. If we are not looking to Him, the channel through which His power flows is closed, and He is not able to help us, even though He longs to do so. We wonder sometimes why God does not succor us in our straits. We fear He has left us to ourselves. We are grieved by the seeming hiding of His face. But we do not see that in allowing "The cares of this world" to possess us, we barricade the only pathway over which the power of God travels from heaven to earth to deliver His children. It is not that God is not willing to help us. He is always ready—yea, eager, to do that. But He is not able to help us when anxiety has overcome faith.

*Anxiety hinders the peace of God.* In hindering our faith, anxiety not only bars the power of God, but also the peace of God. For peace as well as power comes through faith. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, *because he trusteth in Thee.*" Trust is here the "Because" of peace. And when anxiety attacks trust it banishes peace. Peace is the gentle dove which sits and broods in restful quiet in the heart of the restful soul. Anxiety is a fierce vulture which tears the heart of its victim with cruel beak and talons until his very life bleeds away. Since anxiety hinders our faith in God, breaks the power of God, and mars our peace in God, is it any wonder that God calls upon us to hasten to prayer as soon as anxiety looms upon our spiritual horizon? Every anxiety is like the railroad man's red light. It flashes a warning of danger across our pathway. When anxious cares begin to creep into our heart God cries out to us: "Stop! You are going to lose your faith. You are going to shut off My power from your life. You are going to mar My peace in your soul. Beware! There is danger ahead. Fly to prayer. Be anxious in nothing, but pray, and My peace shall keep your hearts free from this dread foe of anxious care."

### II. Every temptation is a call to prayer.

"Watch and pray, that ye enter not into temptation." Matthew 26:41.

What an awful trio of foes is arrayed against the Christian in temptation! There is the world, the flesh, and the devil. The world—the foe about us; the adversary—the foe beside us; the flesh—the foe within us. All these combine in fierce assault upon the believer. Take the world first. How many of God's children are swept off their feet by the flood of worldliness about them. They resist manfully the temptation to the greater sins. They shrink from blasphemy, profanity or impurity. They would scorn the open allurements of the dramshop or the house of shame. But myriads of them fall easy and unconscious victims to the ever-present worldliness which is the subtlest enemy of the Church of to-day.

Then think of the power of Satan. How David fell a victim to his wives! How Peter was charged by our Lord with being an instrument in Satan's hands to lure Christ from the path of duty. How fierce was the same adversary's attack upon Job to draw him away from his God. On all sides we see multitudes going down in shameful defeat before the Prince of Evil. No child of God in his own strength is able for one instant to cope with this crafty foe. Only through Christ can he meet him. Dread foes indeed are these two—the world and the Prince of this world. But

almost more humiliating than either of these is the foe within the fortress—the flesh. The outward enemies are bad enough, but when a traitor within betrays us the shame of defeat is but the greater. To feel the scorching breath of the tempter in his fierce onset; to know the swoon of the soul under the awful assault; and then above all to be conscious of that within ourselves which goes out toward sin and reveals to us the hideousness of the flesh life—all this makes temptation an awful experience for the soul.

There is but one result. We must fly to the Lord in prayer. He alone has overcome this trinity of foes, and only in His power, through prayer, can we prevail. Mark also that the soul needs to fly to Him immediately. Do not first try to meet the enemy in your own strength and then call on Christ afterward. If we seek to do the "Best we can" in our own strength we soon go down in shameful defeat. Our only course is to fly straight to our Rock, Christ Jesus, in prayer, and trust in the Rock to keep us.

III. Every vision of the world's unsolvable problems is a call to prayer—prayer for the coming of our Lord.

"Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22: 20.

Where is the Christian man or woman who has not suffered keenest agony from the vision of the unsolvable problems of this poor suffering world? You go forth to minister among lost men. You labor earnestly to better their sad estate. You point them to the Christ who takes away the sin of the world. You show them the pathway of light in which they may walk. You counsel them in their perplexities, comfort them in sorrow, strengthen them in weakness. But when you have done this, and given yourself, your time, your talent, your all, you are still face to face with problems which are utterly beyond your solution. You stand before them overwhelmed with the consciousness of your own utter helplessness. Your sympathy, your tears, your earnest desire to help, are of no avail. The keenest suffering of the servant of God comes from this vision of the ills which He Himself cannot in any way touch or lighten, much less banish from this poor world.

There is death. It enters the home and takes away the dearest object of our heart's affection. It fills the world with woe unspeakable. It breaks the tenderest ties that link human hearts in one. It spares not our closest flesh and blood. It is the last great enemy yet to be overcome. Before it the bodies of God's most devoted and faithful children, however busy and successful in His service, must go down into the darkness and corruption of the grave. Even the holiest yield this last tribute to its ravages.

Then there is sin. What an awful enemy is here! Think of the broken hearts; the wrecked lives; the fathers and mothers who mourn over wayward sons

and daughters; the bleeding wounds that all time cannot heal; the burden of care and grief and shame which has been piling up since the first day when man broke the law of God and the sentence of death fell upon him for sin. We can point men to the blood which takes away the guilt of sin; but what can we do with the problem of sin in itself, and its existence here?

Again, there is Satan. What a subtle and dreadful foe is he! He goeth about like a roaring lion, tempting, deceiving, devouring. How fierce are his onsets; how terrible his power; how cruel and relentless his pursuit of the objects of his wrath and hatred! Then who shall banish cruel oppression? Who shall drive war with all its horrors, from the face of the earth? Who shall stay the ravages of famine, pestilence and disease? Who shall free this sad world from murder, suicide, hatred, crime?

We might also picture the aged John, on the lonely island of his exile, looking up towards his departed Lord, and crying out in his sorrow: "Lord I can endure Thine own absence in the flesh, for I shall soon see Thee face to face. I can bear the separation from all I loved, for soon I shall be with them. I can

endure the loneliness, the suffering, the sadness of it all, and soon my pilgrimage shall end and I shall pass into the glory. I can bear the scorn and contumely of men, for these are but part of the tribulation Thou hast promised as my lot here upon earth. But, alas, for the moan of the world's agony which comes to me as the surge of the sea breaking upon this lonely shore! Alas, O Lord, for the sorrow and sin and suffering which our efforts cannot undo, all our sympathy cannot banish! What



FARM HOUSE IN THE KWEIFU DISTRICT, SZECHWAN

canst Thou do for these in our helplessness, oh, Lord?"

And can we not hear our Lord's whisper from the skies above, to His beloved disciple: "I am coming, John, and when I come all these mysteries shall be solved. When I, the Prince of Peace, appear wars shall cease. When I return, to whom the kingdom belongs, oppression shall end, for the government shall be upon My shoulder, and of the increase of righteousness and peace there shall be no end. When I come, the power of sin shall be broken. When I come the last enemy—death—shall be put under My feet. When I come, Satan shall be bound in darkest dungeon. When I come the darkness shall flee away; the sorrowing shall be comforted; the meek exalted to reign; the broken-hearted healed; the glory of God fill the earth as the waters cover the sea."

And with the vision of the glorious triumph of His coming Lord over the evil and sin and gloom and pain, and of His triumphant solution of all those awful problems which well-nigh break the hearts of His children who serve Him here, is there any wonder that, in an ecstasy of joy at the blessed promise, "Lo, I come quickly," John should breathe the last great prayer of the Word of God: "*Even so, come, Lord Jesus.*"



## Times of Hopefulness for the Church in China

BY MR. J. J. MEADOWS, HSIAOHSING, CHEKIANG.

**I**N the midst of all the unrest and discontent among the higher classes and gentry, the difficulties and differences between the Provincial Assemblies and the local officials, the friction and disagreements between the Senate, the Grand Council and other departments of the Government in Peking, and above all, in spite of the anti-foreign feeling and attitude of vast numbers of the officials of China, who recently have been dismissed on account of the changes being introduced by this Reform movement in the government and its administration; I say in spite of this intensified anti-foreign attitude, there is a warm and earnest feeling of hopefulness of revived life in the Churches in the near future, and the wider spread of the Gospel among the heathen by evangelistic efforts than we have ever seen before. This feeling of hopefulness is observed among the different missionary societies in China, yea, in many different sections of the same mission does this feeling prevail.

Although the anti-foreign feeling on the part the officials and gentry has been increased and intensified of late, the people, the trademen and the artisan classes are as friendly as ever, so that our work goes on all the year round without any hostility on the part of the people toward us. The people in general do not molest us, nor do the students and others now, as they used to

do years ago, openly insult us whilst we are holding forth the Word of Life to them. There is an absence of that pompous manner which characterized so many who formerly entered our chapels and Gospel halls. They, at least some of them, have no doubt a secret contempt for us at present, but as their knowledge of

foreign missionaries and Christian teaching becomes wider this will change for respect.

The desire for more evangelistic work is becoming more earnestly manifest on the part of many missions in China. The Educational movement and the building of schools and colleges has been so rampant recently as to create a re-action in those missions which emphasized the proclamation of the great purpose for which "Christ came into the world," viz., "to save sinners."

We thank God for the recent great Conference of the Evangelistic Association in Hankow, which sought to emphasize the *personal* preaching of the Gospel of Christ to the heathen in the Empire. We need the prayers of the people of God in our Homelands. Let the churches

at home *urge* upon the young men they send out, to do the first and supreme work, namely, "to save souls" by the preaching of the Gospel of God through the power of the Holy Ghost.

Brethren, pray for us. The times are hopeful, yet there is danger in the House of God from His friends!



A VIEW OF MIAO-U TSOO, ONE OF KWEIFU'S OUT-STATIONS.



## One District's Work and Need

BY THE REV. MONTAGUE BEAUCHAMP, KWEIFU, SZECHWAN

"Pray ye therefore."—MATTHEW 9:38

**I**F you visit some of the great cities in Canada, it is hard to believe that they are the same places you knew twenty-five years ago. As for instance, Vancouver, Winnipeg, or even the comparatively old city of Toronto: untouched forests have become busy streets, and waste prairies are teeming with life.

Changes in China are no less striking, though of a different kind. Bricks and mortar, macadamized roads, railways and electric light, etc., are to be seen in the open ports. But the changes I would note are of another order, and working over a far larger area. These are the results, not of foreign enterprise and human power, but the working of God's Spirit through feeble instrumentality. Let others speak from their own observation, and I think even in the less favored parts much will tally with what is recorded of God's doing in West China. Consider then Szechwan generally during the past twenty-five years and Kweifu Prefecture, particularly during eight years.

In Szechwan: ten Missionary Societies are represented instead of one; three hundred missionaries instead of five; forty centres occupied by residents instead of one; two hundred out-stations held by native evangelists instead of none; several thousand Church members instead of twenty.

The Gospel has been preached in all the walled cities, while in thousands of villages, European and Native colporteurs have scattered the seed.

Traveling is immensely facilitated because these out-stations are so widely scattered. You can travel now in many directions, and spend most of your nights in out-stations or Christian homes, instead of being dependent upon the heathen.

The people are generally pleased to see you, and often wish to detain and entertain you, whereas in early days, you were often admitted by accident and given a very lively send off.

I wish to speak of the diocese which is under Bishop Cassels, that is, the north-east of the province which perhaps represents about one-third of the whole, but will confine my remarks particularly to the prefecture of Kweifu, and also the busy city, Liangshan. These comprise probably one-fifth of the Bishop's diocese. The accompanying photographs were taken in this isolated corner. I speak of it as "isolated" because even though the Yangtze cuts through its gorges it is rushed through by most travelers, as it is far removed from the Bishop's centre at Paoning.

Wanhien was the first city opened. Greatest hardships were experienced here between 1888 and 1896. Prejudice had to be lived down. We were turned out by beggars who encamped in our home, in

fact we were boycotted by the whole population at the command of the mandarin. During the year 1896 a man was saved who became a pillar in the Church; his life was short, but being a man of exceptional character he bore much fruit. For this city I would bespeak the most earnest prayers. There is a large Church membership which includes over five out-stations. Just before Mr. Lutley's visit and special mission last June, a most devastating fire broke out. Thousands were left homeless and many of the suffering Christians were admitted for temporary shelter into the Mission Home. Then, their much-loved pastor, W. C. Taylor, while away at the coast was suddenly called home. Only ten months previous to this, when ill at Wanhien, he had been prayed back to life after living for days on the very borderland. Mr. Darlington is his successor, and has a most difficult post.

Kaihsien was not occupied till the return of our German brother, Mr. Wupperfield, after the troubles of 1900. He, with his hard-working wife, who has

had years of experience in pioneer work, have been richly blessed in their labors. This city was known throughout the empire for its wealth in opium. Now not a plant is to be found; within the last two years all has been stamped out by the Chinese Government. Troubles will probably arise from this, as it means great suffering and poverty for those who can least withstand it. The people depended, largely, upon the annual influx of the thousands of merchants who came from



BACK VIEW OF MISSION PREMISES AT KWEIFU, SZECHWAN

far and near in quest of the drug.

Ten out-stations form a part of the visible results of their devoted work. This necessitates frequent separations from their joint home life in the central city. Their main work in the city being schools, which cannot be left without the superintendence of either Mr. or Mrs. Wupperfield. Their area is not so very wide, a single week would take you the round of their stations. It is *only one county* of which one-third is certainly untouched as yet.

While giving this hasty sketch of Wanhien and Kaihsien with their vast needs and opportunities, I must now mention Liangshan which, though outside the Prefecture of Kweifu, lies naturally within this district. This city has, though unwillingly, been left to other hands. Mr. Rogers is the occupant, who in addition to rare gifts in the language, has the still rarer gift of a builder. Hence, he is frequently called hither and thither to supply our ever-increasing need of enlarging premises and building churches.

A point of interest in Liangshan is an industrial

school for boys. Such schools are now common throughout the empire and are doing a good work. Mr. Yang, a noble citizen of Liangshan, has the honor of being the pioneer of this work, but it has since been taken up by the Government. Liangshan is one thousand feet above the Yangtze; the climate, therefore, is not so unbearably hot in the summer. It possesses a most picturesque tower, which stands over the temple of three giant Buddhas; from which you can view a wide expanse of rice fields. It is one of the very few plains in West China, and in this particular case a second crop is not grown; therefore a valuable harvest is gathered, as contrasted with other fields where two, or even three, kinds of grain is reaped consecutively in one year.

Geographically, Liangshan does not belong to Kweifu as do the two centres, Wanh sien and Kaihsien. All three, together with cities and centres yet to be mentioned, belong to the south-east corner of the West China Diocese. Owing to their isolation they must eventually form a separate Diocese.

It was as late as 1902 that I was called to go to the city of Kweifu. I was most reluctant to leave the place, where after years of toil, I was better known. A vision was needed, and this came through a short visit to Kaihsien and its out-stations. Vast possibilities, and that, too, the outcome of the work of one man whom the people loved and sought, flocking to him to be taught.

We cannot lay too frequent stress on the fact that the awful crisis of 1900 was the turning point in the history of missions in China. As "foreign devils" we were driven out and many killed; we came back as "foreign lords." This new standing was not without its dangers, yet the opened door and good will of the people was not to be refused. The mandarins were now afraid of us—the people knew this and sought to take advantage of the fact.

During my first visit to Kweifu a crowd—among whom were some of the leading men of the city—took me away from the inn at which I was staying and put me into a fine house, which they provided for me. It was beautifully situated, commanding one of the finest views in the empire. All bought Bibles or smaller Scriptures and came to be taught. With such a lead crowds came in all day long, and for a whole month my time was more than full. Even between times I was asked to private homes to dine, and often, too, to public dinners in various guilds. Seed sown during such movements can never be lost, and the consequences must be far-reaching and beyond statistical tabulation. Remember this was in the prefectural capital and the immediate result was a strong desire on the part of the other cities, towns and villages to follow suit. But as regards baptisms it was almost two years later that the first ten were bap-



A CHRISTIAN FUNERAL AT MIAO U TSAO

tized, and up to that time no work had been done among the women. I was single-handed for most of the time and so out of the forty pressing invitations to open other centres, I was able to occupy only two. Later Rev. C. H. Parsons joined me and four were opened. Who was to blame that of these open doors with their pressing invitations only ten per cent could be entered? I hope every reader of this paper will seriously ponder the question. Probably like circumstances have occurred in other centres unknown to the home churches,

but now of these you *do* know.

After such a burst of enthusiasm there naturally was a slackening off. Nevertheless, there has been a steady increase of baptisms yearly, until we have now reached thirty men and women at this central station, a total of nearly one hundred including the out-stations. But I am anticipating, before leaving Kweifu and going to these out-stations, let me joyfully record that last year we had another such movement in the city of Kweifu. People flocked to us once more, and several leading shop-keepers threw open their shop fronts for us to have nightly preaching of the Gospel. The mandarin was vexed and tried to persuade people that I was preaching heresy and rebellion. He appealed to the Viceroy at Chengtu, who in his turn, communicated with the British Consul, and I received an official despatch O.H.M.S. It is needless to say that my reply was quite satisfactory to all the high authorities.

About this time came the most opportune help of Mr. and Mrs. Andrews, who have taken over the school work and doubled the number of scholars. These are drawn from some of the best families in the city, and the fees which they pay fully cover all expenses.

These schools became possible at this juncture by an unknown donor in England sending money which bought a most suitable property. Upon this land was a ready-made school house, or to be quite correct, a very small outlay enabled us to adapt a house to this use.

But alas! there was neither money nor means for building a church which was sorely needed to catch the crowd at once. All the meetings from the start had been held in an open courtyard, where there was shelter for about one-half or three-quarters of the audience. Our wealthier friends and attendants are not yet sufficiently regular to be depended on, as they are not even catechumens; those baptized are with one exception, people of small means.

In our present position we hold two good properties with good accommodation for small audiences of sixty to eighty, schools for boys and girls, a dwelling house on the old property, and a more suitable one on the new plot; but only the foundation of a large



THE CITY OF WAN

church, which will eventually seat five hundred. We have bought a certain amount of material and at this juncture I was imperatively called home. We praise God for all that He has done.

Now I must give a brief sketch of the out-stations; seven in number. The most important is M.Y.T., beautifully situated in the mountains on the extreme border of the province, three thousand feet above sea level.

The history of this one place would furnish material for an exciting novel. The Roman Catholics had successfully kept out some colporteurs who came selling scriptures, and later they became so overbearing that their enemies thought it a good plan to get these scriptures in a sheer spirit of antagonism. So "Christ was preached of contention, and therein I rejoice," as Saint Paul also did. We were not preaching contention; on the contrary, after we were established there, old family feuds were broken down, even the country magistrate personally thanked me for helping to quiet his country and another magistrate urged me to open other centres in the same way. At M.Y.T., a large ramshackle house with a piece of land was given to us. The work has had considerable fluctuation, but only one of those baptised has really forsaken us, while two or three of the very brightest have died.

A native evangelist and his wife have always been in charge, though I, too, spend much time there. Last year the regular congregation steadily rose even when I was absent from about sixty to eighty, but while I was living there we could rely on an attendance of one hundred to one hundred and fifty. About twenty men and women have been baptised by us during eight years, extreme caution being necessary.

While M.Y.T. is a stiff journey of thirty miles from Kweifu, the next out-station is only fifteen miles beyond, viz: T.K.P. Here no evangelist has resided, but a bright Christian (Mr. Kingdom) has been the voluntary worker from the start. He gave his house to the Lord, reserving only a small corner for himself and family, the main part was first used for meetings and then for school. He

is a man of marked ability, hence, too, a marked man for the attacks of the enemy. Five years ago he was subject to the most bitter persecution and the congregation he gathered was scattered during his absence. It took him two years to recover this class, and since leaving I have a most encouraging report from him. Before my departure the simplest buildings, good though unfurnished, were erected. This is now school, home and the place of assembly on Sundays. It seats one hundred and fifty. Nine have been baptised at this place. This place so beautifully situated is but a small village, but because of its market centre is thronged every third day. The country round is full of hopeful openings, mainly due to the work of Mr. Kingdom, for whom I ask prayer.

Wuchan is a small city on the Yangtze, the capital of a county that is all mountains and deep gorges. There is a charming house, which is supposed to have been haunted. The people are particularly friendly and many families have put away their idols, while others are waiting to do so. A school was opened here last summer, but as we have no suitable evangelist, the old schoolmaster does his best. It is an ideal place for two ladies to make their home; most healthy, with post and telegraph communications. All boats for the west pass here. Six have been baptised. There are schools for boys and girls, and daily many invitations to visit the homes of the people.

Up a tiny branch river from this city you will find another country capital; which was occupied last June by the first resident evangelist, Mr. Wang "the king." Taining is the name of the city. Now, praise God, we have occupied each of the country capitals in Kweifu prefecture, but our hold is very slender. "The king" needs much prayer; he is a "gentleman," well read and thoughtful, but rather weak. Two men were baptised some years ago; they had heard and received the Word at Kweifu. These two baptised men are bearing a good testimony and bringing others in. I admitted six catechumens in June, all of whom had been coming off and on for six years. The scenery is grand, and the little river



N SZECHWAN.



leading to it is eighty miles or so of "fairy land." Regions beyond, still up into the mountains, are even grander and so full of friendly people—waiting for—is it you? yourself, or your representative if God prevents your going.

Now let me take you two days up the Yangtze, above Kweifu, and there you will find Yunyanghsien, a medium sized city, and ten miles up a branch stream Yunan ch'ang; these two being so close together are worked by one evangelist. There are twenty baptized Christians. Good steady work was done by the Rev. C. H. Parsons, but when he was taken for the Diocesan College these two places suffered. Thank God, under the guidance of our best evangelist, fresh blessing is seen, and a few very bright conversions.

A few friends have paid the greater part of purchase money for a nice little house and property. Will you come and live among these people? The city on the Yangtze is a fine solid structure, the finest of all the eight centres. In a private temple which came into our possession for one-tenth of its original cost,

there now stands the Communion Table in the place once occupied by the old idol throne.

Peh Yang Pa "P.Y.P." has not been mentioned. It lies four thousand feet above sea, nestled away back in the mountains on the border of Hupeh. Because of its distance from Kweifu, we cannot visit here more than once a year. The house here is a good one and was given to us in a peculiar way. The mandarin at Kweifu advised me to accept it when offered by ten orphan boys who were the owners. I was not at all willing to accept until the mandarin spoke as he did, telling me that unscrupulous relations had seized, or rather, forced purchase of all their land, and the house would inevitably be lost to them if I did not accept. What a confusion of weakness on the part of the mandarin "the fathers and mothers of the people."

This is one of the places waiting for a resident; there is not even an evangelist or school there at present.

*These facts I leave with you, and pray the Holy Spirit to do His work in your heart.*

## Itinerant Experiences

EXTRACTS FROM A DIARY BY MISS SARAH CREIGHTON PEET

**Y**ESTERDAY morning Miss Pilson and I, accompanied by our two women and our venerable teacher, left Fukow, and since then we have been living in a Chinese house-boat, slowly winding our way up the river *en route* for Weichwanhsien. Weichwan is one of the thirty-three Hsien cities of this province which are unoccupied by foreign missionary or native evangelist. Since we visited this city last spring we have been eager to open it as an out-station of Fukow; thus affording us a base from which we can work out to the towns and villages of the surrounding district. Another city to which we have given special thought is Weishihhsien, also one of these thirty-three cities in which no missionary work is being carried on.

Last May we spent two days at Weishih, and were

encouraged to find so many of the people who showed a readiness to listen to the Gospel. During the summer we made an effort to open an out-station there; sending our evangelist to look around and make inquiries about renting a place where work could be started, and where we could go from time to time while working in that district. He stayed there several weeks, living in an inn while he preached to the people and sold Gospels and tracts.

Though the people refused to rent to us, we shall not give up, for we believe that God will yet give us this city as a centre of work in this district. It is to these two districts, of Weichwan and Weishih, that our thoughts have been especially directed.

The door of Weishih being closed to us we turned to Weichwan; and had greater success. Early in the



autumn our evangelist and our faithful old teacher went there, and found in the city one lonely Christian, who received them gladly, and has offered us part of his premises. So it is to this Christian's home that we are now going, with a view to renting a place where direct evangelistic work can be carried on, and with the longing in our hearts that a little church may be established there, which shall eventually be for God's glory in helping to carry the glad news of Jesus Christ to those who have never heard.

November 4. Our hope is to spend Sunday at Weichwan, and on Monday to press on up river to places as yet new to us, and where, as far as we can learn, no evangelistic work is being carried on. Yesterday, as we walked along the river bank, we saw from a distance one of those sights of heathendom which bring the tears to one's eyes and deepen the longing in one's heart, as we realize afresh the denseness of the surrounding darkness. It was a heathen funeral. There was the huge coffin with its gay decorations, and there were the heathen mourners wailing for their dead, and there around the grave was the curious crowd. Some wild music lent a strange weirdness to the scene. A number of children were scurrying across the field in the direction of the crowd, when the cry of "foreign devil" was raised. At this they changed their course and came running toward us. We stood for a moment watching the smoke go up as they burned what seemed to be a paper house for the use of the departed spirit. The horror of a Christless grave was very real to us.

November 7. We spent yesterday, Sunday, at Weichwan. On reaching the home of our Christian friend, we were greeted by a little group of women, who had been waiting to welcome us. We had heard of several women who had become interested when our two men were there in the early autumn, and of how eager they were to be able to read God's Word, and of their zeal in poring over it. And so these women welcomed us, with the master of the house and several other men. In the morning we had a little service, more than twenty being present; and in the afternoon there was another meeting, when more people came. Of course some came out of curiosity, but I believe there were a few who were really fervent in spirit. We are at present renting a guest-hall, toward the front of the premises, with a small adjoining room. In a few weeks we are planning to take another room, where we ourselves can stay now and then while we work from there during the winter.

It all seems so wonderful—how God has led us to this unworked place, which seems almost to have been waiting for us. The inspiration of seeing those few earnest souls gathered together there yesterday is with me; and fills me with new trust and hope as we look forward and know that "he who hath led will lead."

November 14. Last Friday we reached Sincheng Hsien, which is as far as we can go on the river. Saturday we left the boat and returned to Weichwan, reaching there in the afternoon, after a cart journey of sixty *li*. Yesterday we spent our second Sunday among those who are regularly gathering there for worship. It was a very full day. The first thing worthy of mention occurred before we arose in the morning, when I was startled on hearing the courtyard gate burst open and on seeing a huge black pig coming

toward us. One of our women, who was sleeping in the room with us, came to the rescue; and with such energy that our unwelcome guest was forced to retreat. The room where we were sleeping is a little one-room Chinese dwelling. The roof is tiled; the walls are of rough brick and mud; the floors are of mud alone. There is one small barred window, and one door. It is close quarters for four persons to sleep in, with only one small window for ventilation. So we left the door wide open. We had barred the courtyard gate, but with little success. Before we were dressed we had other visitors, and our women had hard work keeping them at bay until we could eat our breakfast. The news had spread that foreigners were in the city, and the people flocked to see us. Many heard the Gospel for the first time, and I longed for the time to come when I shall be able to tell them freely of the message we have come to bring.

Later in the morning we had Sunday service; and the rooms were crowded, as well as the courtyard outside. After prayers and a number of hymns it was announced that this was "prayer worship," and we knew that the morning service was to follow. People came and went. The crowd around the door was restless, and now and then a child burst forth or a woman leaned forward and asked us some personal question, but through it all there were those who, I believe, were really there to worship, and over those few we rejoice. In the afternoon there were crowds of people again, and another service. At night a few met together for the evening prayer, and afterward several of the women came into our courtyard, and we talked together until bedtime. This morning we left Weichwan by cart in the rain and arrived here at Yengling Hsien, a Fukow out-station, at about 8.30 to-night.

November 15. We reached Fukow this afternoon, after a thirty-five *li* cart journey, thirteen days from the time we started. Not long; but during these days we have come into close touch with the darkness of this great heathen land, and through the darkness we have seen the light shining in the midst of that little group at Weichwan. May God through the constraining love of Christ move our hearts to give of ourselves even to the utmost for Him who loved us and gave Himself for us!

## Five Conditions of Prevailing Prayer

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John xiv: 13, 14; xv: 16, etc.)
2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Psalm lxvi: 18.)
3. Faith in God's Word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Heb. xi: 6; vi: 13-20.)
4. Asking in accordance with His will. Our motives must be godly; we must not seek any gift of God to consume it upon our lusts. (1 John 4: 14; James iv: 3.)
5. Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James v: 7; Luke xviii: 1-8.)—George Muller.



## In Memoriam—Mrs. H. S. Ferguson

"**W**HAT I do thou knowest not now ; but thou shalt know hereafter," comes to one's mind as the news of the sudden Home-call of another worker is received. Mrs. H. S. Ferguson of Yingchowfu, in Anhwei, passed into the presence of the King on January the seventeenth, having been ill for some days with fever—for her it is, "with Christ for it is very far better."

Mrs. Ferguson, whose home was in Scranton, Pennsylvania, first went to China as Miss Cobb, in connection with the 'Women's Missionary Union, New York, and was at their busy centre in Shanghai for five years. In June, 1898, she was accepted by the China Inland Mission and the following September entered the work of the Mission as Mrs. Ferguson.

Several years were spent in T'sing Kiangpu, in Northern Kiangsu, but after returning from furlough in 1904, Mr. Ferguson was again appointed to his former district in Anhwei province, and it was

from here that our sister was called Home. To know Mrs. Ferguson was to love her. Though

often weak in body she was always bright in spirit, and eagerly rendered any service in her power which would further the spread of the Gospel. Her experience in school work gave her a special interest in China's girls.

It was not possible for Mrs. Ferguson to accompany her husband on his repeated and long itinerant trips, but she was always glad that these should be taken although they meant days of loneliness for her as they were frequently the only workers in the station.

Will not our readers who are again brought into touch with those who mourn—both in China and at home—make special remembrance for them that the God of all comfort will minister of His own comfort and grace. Pray definitely for the four children who are attending our Mission School in Chefoo.

As the ranks are thus depleted from time to time, does it not behoove us with renewed obedience to pray as never before,

unto the Lord of the harvest, that He send forth laborers into His harvest?



MRS. H. S. FERGUSON

## Our Shanghai Letter

BY MR. J. STARK

**T**HE prolonged session of the Council held here recently and the pressure of work resulting from it, have delayed the writing of this letter. I have, therefore, now four weeks to review, and a great deal has transpired in that time; but I shall endeavor to be as concise as circumstances will allow.

Manchuria and North China have been visited by Pneumonic or Pulmonary Plague, which is so fatal in form, few, if any, recover therefrom. In spite of the precautionary measures adopted, the epidemic has spread to Tientsin, Peking, Chefoo and other northern cities, towns and villages. The death rate in these places has been steadily increasing. It is to be hoped that, in God's mercy, this terrible scourge will soon be stayed, and that it will not extend to inland cities where the laws of hygiene are unknown.

Chefoo, where several days ago there were fourteen certified cases of Plague, having been declared an infected port, a large number of our missionaries' children who had been spending their winter vacation with their parents in Central and Southern China were prevented from returning to the school there. The situation had to be faced with promptitude, as most of these children had already arrived in Shanghai and the accommodation of a steamer had been engaged. Mr. Stevenson, after consultation, finally decided that in view of all the circumstances, temporary schools should be opened in the Mission compound here for the elder boys and girls, and at Chinkiang, where there are commodious premises, for the younger children. The members of the Chefoo staff, who had come south for their holidays under the guidance of

Mrs. Hayward and Mr. Lea, organized classes and completed dormitory, culinary and other arrangements necessary to provide for the needs of between sixty and seventy children.

Last week a very serious riot took place at Hankow. The death of a coolie at the police station incensed the populace, who suspected foul play on the part of the municipal police, though a subsequent inquest showed that death was due to natural causes. The situation for a time was very grave, and it proved necessary to land men and guns from the British and German men-of-war as the threatening mob could not otherwise be restrained. Something like twenty Chinese were shot. The Chinese Government sent over from Wuchang two thousand troops, who cooperated with the foreign municipality in restoring order and everything is again peaceful.

Through the destruction of crops as the result of floods, famine is again raging in the north of the provinces of Kiangsu and Anhwei. Much destitution and consequent suffering are reported, and our missionaries in the affected districts are doing what they can to relieve the distress with funds which have been freely flowing from England, America and Australia for that purpose.

Mr. and Mrs. W. E. Hampson, we are sorry to learn, have been wrecked on their journey up the Yangtze. Their boat, after a series of misadventures, while passing a rapid twenty miles before Kweichowfu, struck a sunken rock, and they had a narrow escape. On arrival at Kweichowfu, Mrs. Hampson wrote:

"We are both feeling very well and none the worse for our shocks, though a little tired after our exertions. Our things are all spoiled, many ruined and several broken; but we are thankful that nothing actually went to the bottom and the water mark of the Yangtze will serve as a reminder of God's goodness to us in preserving us in our time of danger."

As a further instance of God's care of the lives of His servants, let me give you an extract from a letter recently received from Mrs. H. A. Sibley, which I think will be of interest to you. At Christmas time the usual Church rally was held at Kuh-ch'eng, Hupeh, and Mrs. Sibley writes:

"During the night following, a terrible fire broke out two doors from our front preaching hall, and burnt out a whole square of buildings adjoining the full length of our place from the front to the back street. Conference guests, sleeping on the premises, beside other Christians and friends, worked nobly and hard, and, with us, many prayed as they worked. The danger was eminent, and we made ready to flee at a moment's notice; but the place still stands, a very plain object lesson of the power of God. The only

house saved in the square was one where a widowed Church member lives. The only shop not burnt being the one between our preaching hall and where the fire started. All this has greatly strengthened the faith of the converts, and as we know it was not allowed without a purpose we hope to see blessing following."

In Shanghai, as in other cities in China at this time of the year, restrictions in regard to gambling, having been suspended for a few days, the national propensity for this vice is manifesting itself in the full advantage of the license given, which is being taken by the people. Everywhere there are to be seen groups of Chinese casting dice, or exchanging money in other games of chance.

On the 16th inst., we had the pleasure of welcoming Dr. and Mrs. Dansey Smith, of South China, who, at the session of the Council held here in October last year, were accepted as members of the Mission.

Dr. Smith, with his wife, who is the eldest daughter of Mr. Boller, left twelve days ago for Chefoo, where he has since taken charge of the hospital and the medical work in connection with the schools, thus making it possible for Dr. Hogg to take a much needed furlough.

Since the date of my last letter three hundred and ninety-seven baptisms have been reported, including one hundred and thirteen amongst the aborigines in the district of Wutingchow, in the Province of Yunnan.

During the period under review, a large number of yearly reports have reached us from the provinces, and in reading these it has been cheering to notice the indications of progress in the work in some stations, where it has hitherto been hard and unproductive. In the present outlook there is a great deal to encourage our faith and to justify our confidence in God.

Mr. G. W. Hunter, on a journey to Hotien, in the New

Dominion, had an interesting experience at Ushurfan. While preaching in this city, Mr. Li, the magistrate, who was riding on horseback, recognizing Mr. Hunter, whom he had previously met in Kansu, dismounted and shook hands with him, afterwards telling the people that Mr. Hunter was an old friend, he having known Mr. Hunter for twenty years, that he was a good man and that they ought to listen to what he had to say. The official also made his interpreter tell the people in Turki what he had said. Mr. Hunter writes: "I felt thankful to Mr. Li for his brave confession before all his people in the market. Though a stranger in the place, yet I felt quite at home because its ruler was my friend. After Mr. Li left, I preached and sold books."

The suppression of opium cultivation in Fukiang, Kansu, Mr. Mann informs us, is making strides. The large crop reported as having been sown in September



MISS M. E. SMART

Who sailed for China from Vancouver March 6th, 1921.

has completely disappeared, and there is talk of all the opium shops being closed soon. Mr. Mann is meeting with encouraging results in his opium refuge. When he last wrote, he had among his patients one Buddhist priest and two idol manufacturers. Such men are not easily reached with the Gospel; for their acceptance of it involves a change of occupation which obviously constitutes a difficulty.

From Lantien, Shensi, where there is at present no resident foreign worker, we learn that at four new centres special meetings have recently been held, entirely on the initiative of the Chinese Christians. At one of these, a poor widow invited the Chinese preachers and converts to conduct a three days' mission, the expense of which she herself undertook to bear. In answer to prayer, a rich non-Christian neighbor opened one of his larger buildings for the meetings, and there God mightily worked, several people deciding for Christ. At another place a poor newly-converted widow arranged for a special mission, and in order to prepare grain for her guests, she worked her grinding mill all night with her own hand.

God has been giving further encouragement in connection with our school work. Of the twenty boys in the Mission School at Suinting, Szechwan, we learn from Mr. Thomasson, two were baptized last year, and most of the others have been led to Christ. Then from Kanchowfu, Kiangsi, Mr. Carver writes: "I have every reason to believe that there is spiritual as well as educational work going on amongst the scholars, several recently having asked for baptism, and I am bound to say that their lives tally with their profession. For all this we praise God."

Mr. E. Toyne has been spending fifty days in the district of O-mei, Szechwan, holding evangelistic meetings, aided by magic lantern exhibitions. The message was acceptable in all the places visited with the exception of four, where the attitude of the people toward the foreigner was disrespectful. Mr. Toyne used the public theatrical platforms, possessed by all the cities and villages, their use being freely granted. His audiences varied from 150 to 1,500. In all, something like twenty-six thousand people heard the Gospel on this journey.

## Monthly Notes

### DEPARTURES

On January 17th, from Shanghai, Misses L. Norden, H. Jensen and T. Johnson, for the United States.

On March 6th, from Vancouver, Miss M. E. Smart, for Shanghai.

### ARRIVALS

On February 18th, at Vancouver, Doctor Hogg, Doctor and Mrs. Clark and child, Mr. and Mrs. T. A. S. Robinson and child, from Shanghai.

### BIRTHS

On March 6th, at Boulder, Colorado, to Mr. and Mrs. Tyler, a son (Walter Ernest).

### DEATHS

On January 17th, at Yingchowfu, Anhwei, Mrs. H. S. Ferguson.

## Baptisms

1910

CHIHLI—	Suanhwafu - - - - -	6
HONAN—	Kwangchow and out-station - - -	52
SZCHWAN—	Chentu and out-stations - - -	26
	Paoning and out-station - - -	34
	Suintingfu - - - - -	4
KWEICHOW—	Anhshun and out-stations - - -	52
YUNNAN—	Wutingchow - - - - -	175
HUPEH—	Laohokow and out-station - - -	13
KIANGSI—	Kweiki - - - - -	21
	Iyang and out-station - - -	26
	Hokow and out-station - - -	19
	Fuchow and out-station - - -	7
CHEKIANG—	Wenchow and out-station - - -	13
	Sienkü - - - - -	5
	Sungyang and out-stations - - -	41
	Ninghai and out-station - - -	7
	Yunhwo - - - - -	7
HUNAN—	Nanchowting - - - - -	9

Previously reported - - - 519  
Total - - - 2,190

1911

SHANSI—	Soping - - - - -	3
SZCHWAN—	Paoning and out-station - - -	19
KIANGSI—	Yangkow - - - - -	9
CHEKIANG—	Ninghai and out-station - - -	6

Total - - - 37



A FAMILY GROUP AT ONE OF MR. BEAUCHAMPS' OUT-STATIONS.

## Editorial Notes

THE Annual Meetings of the Mission in England are set to take place on Tuesday, April 25th, in Queen's Hall, Langhorn Place, London, the afternoon meeting at 3 o'clock and the evening meeting at 7 o'clock. It is hoped that these meetings will be remembered in prayer on this side of the Atlantic, as well as upon the other side.

There have been with us in this country, for about a year past, two English workers, Mrs. F. E. Talbot and Miss B. Leggat. These friends came home from China on account of Miss Leggat's serious illness. There was such rapid improvement in her health, however, that both Mrs. Talbot and Miss Leggat were soon able to undertake deputation work, and thus, for some months past, they have rendered the Mission active and most successful service in this particular. Now our sisters are about to sail for England, with the hope, after staying there for the summer, of proceeding to China. We are sure that those who have met and heard Mrs. Talbot and Miss Leggat will rejoice in the blessing which God has granted to them. May we not ask that such friends will also follow them with earnest prayers, that they may be continually and increasingly blessed of the Lord.

A larger number of applications for service in China has been received by the Mission of late than for some time past. We are grateful to God for this. These applications have come mostly from Canada and the middle west of the States, so that the cases are being dealt with at the Toronto centre. We are anxious now to receive similar applications from the eastern part of the States, to be dealt with at the Philadelphia centre. We trust that God will do gracious things for us in this respect, and we hope that our friends will pray for us to this end. Above all, may prayer be offered that the Director and Councils will be given the mind of the Lord in dealing with all applications which may be made to them. Failure in obtaining such guidance will prove calamitous to all concerned.

Special meetings for the quickening of the life of the church in China are being held at this season in different parts of the empire. Among these are services to be conducted by the Rev. J. Goforth, of the Canadian Presbyterian Mission, and by the Rev. A. Lutley, of our own Mission, together with Pastor Wang, the last beginning at the end of the present month and continuing into the month of June, and to be held in about ten different places in the province of Kansu. Will not our praying friends have remembrance of these individuals and meetings. The church in China needs constant reviving, that its members may be energized and then sent forth by the Spirit with the Gospel of salvation. In this is bound up the the hope of China, for the Chinese Christians, rather than the missionaries, will ever be the most successful evangelizers of China's millions.

We are in receipt of the sad intelligence that Mr. H. S. Ferguson has been called upon to mourn the death of his wife, who died at Yingchowfu, in

Anwei, on January 17th. We learn from a letter from Mr. Ferguson that his two boys had just been home from the Chefoo schools for a visit and that the family had had very happy times together during this reunion. Mrs. Ferguson was taken sick with fever before the boys started back to Shanghai and Chefoo. Before the children reached the coast their dear mother was dead. Such are some of the sorrows of missionary service in China. We trust that prayer will be offered for Mr. Ferguson and his four children, and also the relatives in the home-land. Mrs. Ferguson was a devoted worker and she will be greatly missed in her station and province.

Count Okuma, of Japan, has recently pointed out the following facts: During the past century the population of the United States has doubled in every twenty years; that of the Great Britain in every forty years; and that of Germany in every thirty to fifty years. In addition, the population of Japan at the present ratio will double in fifty years, which means that in one hundred and fifty years it will equal the present population of China. These figures are more than interesting; they are startling. In the first place, how solemnizing it is to remember, while peoples thus increase, that geographical areas of the habitable sort do not increase, which signifies that great masses of people are going to be forced nearer and nearer together. And in the second place, how terrible it is to contemplate such multitudes of human beings coming into the world, most of them to pass out of it in all probability unevangelized and unsaved. The present days are solemn enough to awe any thinking man or woman. But how shall one feel as to the days which are yet to be? Such facts as the above should nerve us to altogether new endeavors to bring the Gospel within the hearing of the Christless multitudes of mankind.

"In none other is there salvation," Acts 4: 12 R.V. Not in Confucius, not in Buddha, not in Mohammed, not in any modern teacher, not in any man whatever, but in Christ, and in Christ alone. This is evidently the meaning of the above words, as Peter used them, and intended that they should be understood. Unless then, we are going to say that Peter did not know, we must conclude that it is Christ whom the nations need. But Peter did know. In the first place, he knew Christ in the flesh and had entered deeply into His mind and thoughts. In the second place, he had had given to him a new and larger understanding of Christ and things divine on that day at Pentecost when he had been baptized and filled with the Holy Spirit. And, finally, he was speaking just then in the power of the Holy Spirit, and so much under His control that his thoughts and words were not simply his own, but also those of God. There is no room for doubt, therefore, as to the truth of this solemn utterance. "In none other is there salvation;" for Jew or Gentile, for Mohammedan, heathen or pagan. Oh, that Christians might realize this! And oh, that they might have grace to act immediately and continuously upon it! Then would the nations hear the saving tidings, and then would that innumerable company be gathered out.

# CHINA'S MILLIONS

TORONTO, APRIL, 1911.

## Have We Forgot?

*"Now, therefore, why speak ye not a word of bringing the King back?"*

**T**HE King went forth a kingdom to obtain—  
With promise to His own to come again  
The long, long years have passed, the years of  
pain,  
And yet He cometh not;—  
Have we forgot?

He bade us keep our hearts forever pure,  
And, following Him, to suffer and endure,  
That we to Him might weary men allure  
And He might tarry not;—  
Have we forgot?

He asked us for Himself to wait and long,  
To turn our faces from the worldly throng  
Upward to Him to whom our lives belong;  
And yet He hast'neth not;—  
Have we forgot?

And thus the days pass by; we joy and sing,  
We take His gifts—yet little to Him bring;  
And speak no word of bringing back the King;  
And so He cometh not;—  
We have forgot!

Oh, Christ, our King, forgive us this our sin,  
And help us, henceforth, many lives to win,  
That we may haste to bring Thy kingdom in;—  
And, oh, forget us not,  
Though we've forgot!

H. W. F.

## A Prophetic Creed

BY THE LATE BISHOP RYLE

I. I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. (Matthew 13 : 24-30; 24 : 37-39.)

II. I believe that the widespread unbelief, indifference, formalism and wickedness, which are to be seen throughout Christendom, are only what we ought to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is,

if I did not see it I should think the Bible was not true. (Matthew 24 : 12; 1 Timothy 4 : 1; 2 Timothy 3 : 1, 13, 14.)

III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congregation in my own land. It is precisely the state of thing which I expect to find . . . . . This is a dispensation of election, and not of universal conversion. (Acts 15 : 14; Matthew 24 : 13.)

IV. I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to



MR. W. Y. KING

Member of the China Inland Mission Council for North America and  
Treasurer for the Mission in Toronto



Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. (John 14 : 3 ; 2 Timothy 4 : 8 ; 2 Peter 3 : 12.)

V. I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming ; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return. (Acts 1 : 11.)

VI. I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed ; the devil shall be bound ; the godly shall be rewarded, the wicked shall be punished ; and that before He comes there will be neither resurrection, judgment, nor millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord. (Acts 3 : 21 ; Isaiah 25 : 6-9 ; 1 Thessalonians 4 : 14-18 ; Revelation 20 : 1, etc.)

VII. I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ. (Jeremiah 30 : 10, 11 ; 31 : 10 ; Romans 11 : 25, 26.)

VIII. I believe that the literal sense of Old Testament prophecies has been far too much neglected by the Churches, and is far too much neglected at the present day, and that under the mistaken system of *spiritualizing* and *accommodating* Bible language,

Christians have too often missed its meaning. (Luke 24 : 25, 26.)

IX. I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely *fulfilled* ; or the futurist scheme, which regards it as almost entirely *unfulfilled*, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Antichrist, although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world. (2 Thessalonians 2 : 3-11 ; 1 Timothy 4 : 1-6.)

XI. Finally, I believe that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from Churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this : Are they Scriptural ?

## The King James Version

*From the "Bible Society Record."*

**W**E have now come in this fascinating story of the evolution of the English Bible to that revision which most fittingly bears the name

of King James, and which by reason of the fidelity of its translators to the sacred originals, the catholicity of their spirit and their remarkable choice of idiomatic English, has been the Bible of the English speaking people for three hundred years. Few could have anticipated such an outcome from the confused conditions in England upon the accession to the throne of James, son of Mary, Queen of Scots and Darnley, born in the little cabinet in the old castle in Edinburgh, from the window of which he was let down as a babe in a basket in a time of peril, even as Paul from the wall of Damascus.

Thirty-five years King of Scotland, and thirty-six years of age, on the death of the great Elizabeth, James came to London in 1603, as James I. of England.

In January, 1604, he

called together a conference on ecclesiastical matters, which were very much to his taste, in Hampton Court Palace (twelve miles up

the Thames from London), which Cardinal Wolsey had erected and later presented to his king. There were divisions in the English Church which were soon almost to rend the nation. Puritanism was growing, and one occasion, if not the chief occasion for the conference, was the Puritan petition signed by eight hundred clergymen—the whole body of the clergy of the Church of England at the time only numbered eight thousand—asking for the doing away with the sign of the cross in baptism, the use of the ring in marriage, the reform of the church courts, a better observance of the Sabbath, and provision for the training of preaching ministers. Not one of the requests in the petition was granted. The conference lasted three days, January 14, 16, and 18.

The King enjoyed immensely the opportunity to



*Photo by*

STREET IN HANCHONG,  
SHENSI.

*[R. T. Moodie.]*

display his theological learning, for, as Sir Walter Scott says, "he was reputed to be the most learned fool in Christendom." The bishops were deferential and flattered him, and this was ointment poured forth to one who, as King of Scotland, had even had his sleeve pulled by petitioning and rebuking ministers. When, therefore, the Puritan representatives at the Hampton Court Conference persisted, he broke up the conference with the threat: "I will make them conform or I will harry them out of the land."

Five years later John Robinson and his congregation took refuge in Leyden, and it was only sixteen years to the landing of the Pilgrims in Plymouth. Let us look about us a little. It is four years to the birth of John Milton, whose life was the consummate flower of Puritanism. At this very time Oliver Cromwell is a lad five years of age, oddly enough in twelve years to be a student in Cambridge under Dr. Ward, one of the committee appointed by King James on the revision of the Bible. Charles I., who was to suffer the penalty of false ideals of kingship at the hands of Cromwell, is only a year his junior.

A great epoch was approaching, but who was aware of it? Who could have foreseen either the tremendous import of the suggestion made on the second day of this otherwise fruitless conference by Dr. Reynolds, president of Corpus Christi College, Oxford, and leader of the Puritan party, that one of the things "amiss in the Church" was the existing authoritative version of the Bible, otherwise known as the Bishop's Bible.

In spite of the objection immediately raised by Bancroft, Bishop of London, "that if every man's humor should be followed there would be no end of translating," King James took to the idea of a new revision, and thus the so-called Authorized Version was conceived. There is perhaps no other act of King James' reign that stands to his credit as does this. His foreign policy was a disgrace to England. He turned his back upon struggling Protestantism in Europe and fawned ineffectively upon the Court of Spain. He raised the new shibboleth of the divine right of kings in his own realm, only to erect the scaffold for his own son. He fattened his purse by monopolies which were illegal and by the sale of patents of nobility. He is known as a coward, afraid even of the shimmer of a rapier. There should, how-



Photo by [ ] A crowd which gathered on the river bank to see the itinerant missionaries [Miss S. C. Peet] in their boat. Some in the foreground have already bought gospel portions, others are buying

ever, be added to his credit the union of Scotland and England, and the Scotch plantations in the north of Ireland, from which seed-sowing a harvest has been gathered not unworthy to be compared in influence with the King James Bible.

It is pretty clear that little would have come of Dr. Reynolds' suggestion if

the King had not taken it up. He desired that "the best learned in both universities" (Oxford and Cambridge), should take "some special pains in behalf of one uniform translation;" and "that after them it should be reviewed by the bishops and the chief learned of the Church, and from them presented to the Privy Council and lastly be ratified by his royal authority;" "and so this whole Church to be bound unto it and none other."

It further appears that the King had to do with the selection of the men who were the translators, or at least with the approval of the list. The conference was in January, the list was made up by the 30th of June, and in July the King wrote Bancroft that "he had appointed certain learned men to the number of four and fifty" (actually only forty-seven were engaged in the work), and requiring him, as he was acting as Archbishop of Canterbury, to take measures to recompense the translators by church preferment. "Furthermore," he adds, "we require you to move all our bishops to inform themselves of all such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended, and thereupon to write unto them, earnestly charging them and signifying our pleasure therein that they send such their observations either to Mr. Lively, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrews, Dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom." This indicates the method which was employed in this important undertaking.

Two days' journey by stage from London in one direction was the then ancient university town of Oxford, and as far away in another direction the rival

university of Cambridge. Up the river from Whitehall, not far away, was the Hall and Parliament House and Abbey of Westminster, and this was the third centre chosen, and not inappropriately, for here William Caxton, more than a century before, had set up the first printing press in England.

Six companies of scholars were selected, two to meet in Oxford, two to meet in Cambridge, and two to meet in Westminster, and to these companies were assigned groups of books. The first Westminster company consisted of ten scholars, and Launcelot Andrews, Dean of Westminster, afterward Bishop of Winchester, was chairman—the same Bishop Andrews whose "*Preces Privatæ*" is one of the choicest books of private devotion ever issued. To this company was assigned the books of the Old Testament from Genesis to Second Kings, inclusive. The first Oxford company included among its seven members Dr. Reynolds, who suggested the project, and Dr. Holland, and to this committee was assigned Isaiah to Malachi, inclusive. The first Cambridge company, with Mr. Lively at the head, consisted of eight members, and to it was committed First Chronicles to Ecclesiastes, inclusive. The second Cambridge company, in which was Dr. Ward, Cromwell's master, had the Apocrypha, which was included in this Authorized Version, though its exclusion from the required lessons of the church was one of the subjects of the Puritan petition that brought about the Hampton Court Conference.

The New Testament was divided between the second Oxford and the second Westminster committees.

In a very royal way the King indicated that he would like to have borne the expenses of these committees, but some of his lords "did hold it inconvenient," so he requested "the bishops and chapters to contribute toward this work," with the suggestion that "his majesty would be acquainted with every man's liberality." But nothing seems to have been subscribed, and all the translators received was free entertainment in the colleges, until a few of them met for the final revision in London, when they were each paid, presumably by the printer, thirty shillings, or seven dollars and a half, a week. Inigo Jones, the celebrated architect, who at this very time rebuilt the famous Banqueting House at Whitehall for King James, was paid eight shillings four pence a day, with an allowance for rent and a clerk. Architecture was more profitable than Bible revision as a lucrative employment, but even that was not extravagantly rated as compared with the present day. Probably, however, these translators had other resources, and the five shillings a day would have given them comfortable entertainment in London in the early years of the seventeenth century.

But how did these different companies of scholars go at their task? They were learned men, the prin-

cipal Hebrew and Greek scholars of the kingdom. Selden, in his "Table Talk," tells us that "The Translation in King James' time took an excellent way. That part of the Bible was given to him who was excellent in such a tongue—and then they met together and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc.; if they found any fault they spoke, if not he read on." The French Bible had been issued from Geneva in 1587-88, the Italian was undoubtedly Diodati's, printed in Geneva in 1607, and the Spanish may have been either Cassiodoro de Reyna's, printed at Basle 1569, or more likely Cipriano de Valera's, printed at Amsterdam in 1602 and even now circulated widely all over the Spanish-speaking world.

The foundation was by the King's orders the Bishops' Bible, which was saturated with Tindale and Wycliffe. But curiously enough two versions, springing out of antagonistic impulses—the Puritan, almost ultra-Protestant version of Geneva, and the Roman Catholic New Testament of the College at Rheims, were influential in shaping the new revision. The King hated them both. The gun-powder plot followed the Hampton Court Conference in 1605, and the Romanists were everywhere harried; and as for the Puritans, the King said they were the same as Papists, that "it was only a new toot on an auld horn," and the marginal notes of the Geneva Version he particularly abhorred, as they "savored too much of dangerous and traitorous conceits." So, fortunately, all marginal comments were ordered out of the new version.

But the Geneva Version in England, and its faithful adhesion to the originals caused its phrases to be incorporated again and again into the Authorized Version. And so catholic spirited were the translators that many of the five renderings of the Rheims New Testament were taken over into the new work.

The committees did not really get to work before 1607, and they were four years engaged upon the task when finally two members from each centre came together in London, each group with a copy of the whole Bible, for the work of making the final volume ready for the press. Not one of these three Bibles nor a single copy of any of the Bishops' Bibles used by the members of the committees and bearing their notes and annotations, is now known to be in existence, such are the ravages of time. After nine months of labor on the part of this final committee the new volume was issued from the press of Robert Barker, we know not where it was located, some time in 1611.

The printing of the Bishops' Bible ceased. The Geneva Version held on for a quarter of a century, but by that time the King James Version was the Bible found in the homes and pulpits of the land.

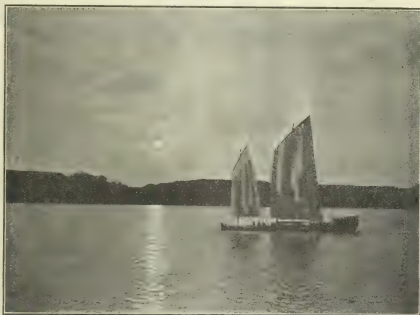


BELL TOWER AT NANKING

## The Spirits' Festival in Yunnan

BY REV. W. J. HANNA

THE setting sun combines with a passing shower and throws the rainbow of peace over the valley and mountains. All is quiet, save for the distant beating of a drum in an idol temple. From early morning the people have been busy with their preparation's for the great spirit's festival, making sundry purchases of incense, candles, paper clothes and paper money, in imitation of cash and of ingots of gold and silver. Airy bamboo trees have been cut in the grove and set up in front of every door, so that the usually barren streets have been transformed into festive avenues. Only twice a year do we see any attempt at street decoration in these western towns,—once at the New Year, when evergreen trees are brought in from the mountains and set up in the streets, giving the city a Christmas appearance, and again in August, when the bamboo is used on the occasion of this spirits' festival. At this latter festival the Chinese worship their ancestors, who are supposed to have returned to their former earthly abodes at the beginning of the seventh moon, some fourteen days ago, and are making their departure after sunset to-night, taking with them another year's supply of things needful in the spirit world!



"TRAVELLING BY MOONLIGHT."

It is dark, and as the moon rises over the mountain horizon, casting her silvery light upon hill and valley and city, a woman's voice breaks the stillness of the night with a weird, plaintive cry. Soon another takes up the wail, and another, and another, until the night is awakened, and the land resounds with the voice of weeping. Oh! the hopelessness of the wail. Every woman, every girl, in every home, crying with a loud voice and sobbing, that the spirit of father, or mother, or husband, or other relative, may know of their sorrow and loneliness and filial remembrance, and, from the spirit world, reward them accordingly.

Meanwhile, the men and boys are busy suspending lighted sticks of incense upon the bamboo trees, until every tree is illuminated with its clusters of tiny lights, and the streets take on the appearance of a fairy carnival. Large iron pans are carried out of the houses, and put down outside the door. Each pan is filled with burning coals. In these pans the gifts to the dead are burned, and the spirits are supposed to crowd around and receive their share of the tiny

paper garments, paper cash, and paper ingots of gold and silver. The share of each is enclosed in a paper bag, and the name is called before the bag is burned on the coals, thus preventing another man's ancestors from crowding in and getting what is intended for one's own. A circle of ashes surrounds every pan and forms an insurmountable barrier. As the head of the family kneels on the rough stones of the street, and heaps on "good things," which keep the blaze burning brightly, causing the whole street to be lit up with a lurid light, the sons from the youngest to the eldest kneel in a row and prostrate themselves before the spirits, bowing their bodies in unison, like grain waving before the wind.

To supply the spirits with refreshment, the wailing women are throwing dippersful of a mixture of rice and water upon the street, with the inevitable result that the hungry dogs are greedily quarreling over the rice thus thrown away.

Can you imagine it all? The bamboos with their tiny lights, the lurid blaze of the bonfires, the bowing bodies of the boys, the barking and snarling of the dogs, and above it all the ever-increasing wail of the women. The whole combines to make a scene, which, if once witnessed, will haunt one, for many a day. One instinctively seeks to get away from

it all—it is too awful to witness any longer. But, alas! the cry enters the quiet of our home, and refuses to be shut out. Dismal, weird, and penetrating it sounds, until the spirit of it masters you, and your heart cries to Him in whom alone there is hope: "How long? oh! how long until this people cast off the bondage of Satan, and worship God alone?"

Look up, look up, O Israel! Heathenism is strong, but there is One stronger. His hands have laid the foundation of this house—His hands shall also finish it. In China we want to tell of His dying love, to tell of His living power. Who will help in this glorious work? Who will help in prayer? Who will go and live Jesus among the Chinese? Who will lead believers to feel for China's need? Let us remember that each of these things can only be pleasing to God, and really effectual as it is done "not by might nor by power, but by my Spirit, saith the Lord."—*J. Hudson Taylor.*



## A Gathering at Luki, Kiangs

BY MR. ROBERT PORTEOUS, Yuanchow, Kiangs

**T**HIS year our Annual Men's Gathering was held at Luki, the building operations in Yuanchow making it impossible to hold it there as usual.

Previous to this three days' conference Mrs. Porteous and I spent twenty days in the Luki, Pinghsiang, Chuh-uen, Nankeng and Tongmapo districts.

The road to this last-mentioned place is a very mountainous one, so, as there was snow on the ground, I went up alone; but the reception accorded me was worth the climb, not to mention the hearty meetings and fellowship with Mr. Liao and his household.

Ten were examined for baptism, four of whom seemed very satisfactory. They would do well to know more of the Word, but all seemed very sincere. Only one or two can read a little, the others not at all. We know that "faith cometh by hearing," and they all seem to have taken in the truth which has been taught them. Pray for them, and also for their wives; some of these women are deeply interested.

At Nankeng, "the converted potter's" place, we had some good meetings. Here, seven men were examined, and I think that five of the seven really had the witness of the spirit.

At Pinghsiang we had the joy of examining other six; five, at least, of these, one felt, had "passed from death unto life."

Prior to the three days gathering at Luki, we had some very blessed meetings. Of the thirteen examined at this centre, nine gave evidence of the work of the Holy Spirit in their hearts. One other, a boatman, who was from home during the examination, could, I am sure, have given an answer according to 1 Peter 3: 15. Including this boatman, we feel that twenty-four out of the thirty-six examined are really the Lord's; eight of these are women. You will note those mentioned are from four centres only. We trust that these, with others from Mr. Lawson's district, and also from the city, will confess the Lord by baptism at the opening of the new chapel at Yuanchow, our centre, in the spring.

I wish that you could have heard the ringing testimonies of some of the above candidates. I am sure it would have given you much cause to praise Him whom they profess to love. During the weeks which intervene before these twenty-four and others are baptized, I would bespeak your earnest prayers on their behalf, that they may give unmistakable evidence of "whose they are"; that His Church in this corner of the vineyard may be a holy Church, "not having spot or wrinkle or any such thing" (according to Ephesians 4).

I would like to tell you a little about the gathering itself. Mr. Lawson was not able to be present, and this cast us all the more upon the Lord, to whom we looked up with childlike trust, to meet with us and bless us, and we were not disappointed. Some forty guests were present, besides the crowd of Christians and enquirers in Luki.

We started with a preliminary prayermeeting on the Thursday evening. Next morning, an early

morning prayermeeting, which was well attended, and which must have commenced considerably before daybreak, was conducted by Evangelist Liu. These were held daily at the day dawn; I counted over fifty one morning as they went out. Some were very much convicted of sin as we waited in God's presence, and many confessions were made. Some broke down completely. Many prayed for unsaved friends and relatives, and sought forgiveness for not having tried to win them for Jesus. One young Christian, who, between his sobs, prayed for his wife's salvation, had the joy of seeing her come to the meetings, a thing she had previously refused to do.

Two hours of each morning and afternoon were devoted to Bible study. We studied the epistle to the Ephesians, which was read through at each session. The favorite chorus sung was "Break Thou the Bread of Life." This proved a blessing to many, as well as the reading and expounding of the Scriptures.

The evening meetings were devoted to a special evangelistic effort.

At the close of the afternoon session, bands of Christians and enquirers, who were supplied with sheet tracts, went in different directions, and invited those in their districts to attend the evening session. This effort resulted in a response from hundreds. We had from five to seven speakers each evening. The meetings lasted from two to three hours, and the crowds remained to listen.

Sunday evening was devoted to praise and testimony—about thirty took part. It was really a wonderful meeting. Just after one or two very bright testimonies had been given I gave an opportunity to any worshiper of Buddha to get up and tell us of any blessing his idol had conferred upon him; to this there was no response. Other testimonies were given which showed the folly of trusting in gods made by hands, and made one yearn that those present might long to forsake their idols and worship the true God through faith in the only Savior of mankind. Pray with us that this may be so of many who were privileged to be present then, and with the thousands who were not, and also for the hundreds of thousands who have never heard at all.

One young fellow was so full of the joy of the Lord that he could scarcely wait to get up, and, with face all aglow, he shouted out, "There is no joy like God's joy." Such, we feel, were the sentiments of many if not all who were present, and we praise God for all He wrought for us. Prayer was so abundantly answered—even the clouds were changed to sunshine.

Continue with us in prayer for Luki, which is another Ephesus. The chief industry is the making of firecrackers. To go through the streets of the town would lead you to think that the whole city was given over to idolatry. At almost every other door, you will see young and old alike at some stage of cracker-making, or it may be selling them. God is enabling the Christians, who were engaged in this, to come out, and has given them another industry—that of weaving. Will you pray that this may grow? Continue to praise and pray.



## A Survey of the Year

BY MR. THOMAS WINDSOR, TSUNYI, KWEICHOW



Photo by) SITE OF AN OFFICIAL RESIDENCE (Mr. C. Fairclough  
WHICH WAS DESTROYED AT THE TAIPING REBELLION

THE yearly and half-yearly meetings which were held during the winter and mid-summer respectively, proved a spiritual help to the Christians. The Second Coming of Christ was the subject chosen for our New Year gathering. The many Scripture references which bear upon the different phases of this great truth created much interest and surprise on the part of some.

For the half-yearly meetings we selected the headings of the chapters of the Chinese edition of Doctor Torrey's book, "How to Pray," viz: "The Power of the Blood," "The Power of the Word," "The Power of the Spirit," "The Power of Prayer," and "The Power of a Surrendered Life." It is manifest that such subjects could be treated only in a general way in the two or three days of meetings, but judging from the expressions of some of the Christians they received spiritual help.

We have received two grants of Scriptures for free distribution, which has enabled us to circulate about three hundred and fifty New Testaments and one thousand Scripture portions. A copy of the New Testament, with two or three suitable tracts enclosed, was presented to each of the civil and military officials of this city. The teachers in government schools, heads of police, soldiers, and many of the principal tradesmen likewise received a copy. The magistrate was interviewed and permission given to visit the prisons for the purpose of giving Scripture portions to as many of the prisoners as could read. One hundred copies were distributed to that number of these pitifully wretched looking fellows, many of whom were loaded with chains and in a double sense looked as if they were living without hope and without God in the world. Besides those given away in the city others were taken and

presented by Mr. Portway to the officials and gentry of the cities through which he passed when on his way to the out-stations.

Literature to the amount of fifty-seven dollars (Mexican) has been sold. The literature sold consisted largely of tracts for which we received from one to eight cash each: all contained the truth of redemption by Christ and must bear fruit in the hearts of those who read, for has He not said, "My word shall not return unto Me void."

This year the amount contributed by the Christians in the city amounted to twenty-two dollars. Seven of this was given as famine relief for those suffering in Hunan; a donation to the West China Tract Society is also included in the above amount.

Mr. Portway and myself have each visited the out-stations once during the year, the most distant one being nearly one hundred and seventy English miles from Tsunyi.

Mrs. Windsor has taken four trips, three with the bible-woman as companion and one by herself.

During the year a Christian family moved from Tsunyi to Meitan and Mrs. Windsor's visit to this centre has resulted in the formation of a women's class which meets twice a week with a regular attendance of about twenty women. Mrs. Liu, the Christian woman, is leader of the class and a genuine interest is shown in the truth.

We have had the privilege of baptizing twenty-two persons, sixteen of these came from the out-stations.

May I remind our friends that the five or six out-stations worked by us are *outside* the Tsunyi prefecture. This means that, with the exception of the city of Tsunyi, this district of a *million inhabitants* is still practically untouched with the Gospel! These facts speak for themselves. Continue in prayer with and for us.



Photo by)

A BRIDGE CROSSED IN ITINERATION (Mr. C. Fairclough

## Work in Kiehsiu, Shansi

BY MISS C. A. PIKE

THE thought given at the beginning of the year was, "The Lord reigneth." Sometimes this has been realized by sense and sight, at others, it has been appropriated by faith alone.

The work of the year has had its difficulties and hindrances, also its blessings and helps. We praise Him for what He has done, and trust Him for greater things this coming year.

New experiences have caused some of the Christians to take an advanced step in spiritual things.

Their offerings this year are more than in any previous year. Seven thousand, seven hundred and twenty-six cash has been contributed, while twenty-

two thousand, six hundred cash has been pledged, although not yet paid in. The whole amount is about forty-five dollars, gold. This includes a gift for the Human sufferers, also one to the fund for presenting a Bible to the Emperor. Last spring, when God took from us one of our co-workers, it was the wish of the Christians to purchase the stone for the grave: money had already been sent from the homeland for that purpose but this did not alter their decision so their gift was added to the home fund.

During the autumn they opened a boys' school, which they are supporting themselves, with the exception of half the rent for the building and the teacher's salary. Twenty-one boys have been in during the term and others are expected after the new year.

The girls' school re-opened this autumn with twenty pupils. In the spring we were obliged to close the girls' school a month earlier than usual on account of illness—that dread disease typhus. Although nearly all the girls were ill and there was severe illness in some homes the lives of all were spared.

Our beloved co-worker, Miss Reynolds, whom God saw fit to take from us, was helping in the school when the illness began.

Classes for teaching the women have been held in the villages and at the station. At the station five classes have been held and between forty and fifty women have been taught in this way. Some were only beginners and were taught the life of Christ. The more advanced class took up first and second Samuel. Those studying the Old Testament were all able to read, so each day went over the lesson before

coming to the class. This, of course, was a great help to themselves and to us.

Throughout the busy season the attendance at the Sunday services kept up well.

The church is still without a Chinese leader, so that the Christians take turns in conducting the Sunday services. The need for the right kind of a man for this place is very great.

Two young men of the church have been attending the Bible school at Hungtung during the year.

The chapel has been open all the year for preaching, and many fairs have been visited by the Christians who have sought to make Jesus known to

the crowds which gather on such occasions. This is the seed-sowing phase of the work. May this seed sown be nourished by the Spirit until it springs up into fruitage. One of our helpers has spent much of his time in the Chingüen district. This is a mountainous section and new soil in which to plant the truth.

Opium refuge work both for men and women has gone on as usual but with fewer numbers than in past years. Medicine for this purpose can now be bought anywhere and the people avail themselves of it rather than spare the time to enter a refuge.

We had seven baptisms this autumn, four men, two women and one school girl. May all who read of the different branches of work carried on from this centre be drawn out in prayer for our station and its workers. The Chinese helpers who do the greater part of the work need our constant help by prayer as well as we who have come with the message of life.



Photo by)

(Mr. C. Fairclough

### A CHINESE FOUNDLING HOSPITAL

The Foundling Hospital is the building in the left foreground of the picture, with the Chinese characters on the wall. The lower recess below the "characters" contains a tub in which the infant is placed by the person desirous of getting rid of it, together with a paper on which is written the date of birth, and other particulars about the child, which as a rule is only a baby girl.

If Jesus Christ is everything to me, I know He can be everything to any man, and because I know it, then woe is me if I will not do all that is in my power to let every man who does not know Jesus Christ share Him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to Him, which means if I keep His commandments, I am in touch with everybody to the ends of the earth who needs Him and I cannot wash my hands and say you must excuse me from this matter.—*Maltbie D. Babcock.*

## Seedsowing in Yushan, Kiangsi

BY MISS ANNA M. JOHANNSEN

**T**HE old year, with all its mercies and privileges, is past, and a new year, with many opportunities for service, lies before us, and we crave the grace and wisdom needed to "buy up" these opportunities. Will you pray that the name of Jesus Christ may be glorified in our midst, that we may have a fruitful year, and, too, that we may be found faithful "till He come."

Our Christmas season was a specially nice one this year. Mr. Orr-Ewing was with us, and a good many of our Christians came in from the country for the week-end. Sunday was a bright and happy day for all. Many greetings and gifts came from our friends in the homeland, for which we would thank you. I

wish I could tell you how much joy these have caused. Only those who have been living in lonely stations on the mission field can realize just how much every kind thought means to us in China, and how precious is every token of remembrance. Each greeting brings with it a breath from home and a message of cheer, for which we praise God.

It is with a shamed and humbled feeling that one looks back upon what has been accomplished during the past year. Were we to judge from results alone, it would seem as if the work were at a standstill, both at the central station and the outstations. But we would remember that there are those who have been walking steadily with God, and who are shining for Him amid their dark surroundings. These far more than make up for the indifferent ones. Their bright and faithful testimony must tell in time. Join with us in our cry to God for a real revival in our midst, for we feel more and more that it is only the breath of the Spirit of God which can make the "dry bones live."

During the autumn much itinerating has been done. Miss Suter has been out almost all the time. Apart from this we have been doing house-to-house visiting. We have decided, by God's help, to try and visit all the towns and villages in our district in a systematic way, and have started with the first district division. The native helpers have visited thirty-eight villages, which means about one thousand six hundred and twenty homes, and have left a tract or a Gospel in each home.

Two Christian women went with our biblewoman to some of the nearer places. They visited twenty-three villages, or about one thousand homes. They also visited some hundred and thirty-five homes in the city. They too left some portion of the Word of God in each home. We feel constrained to give the people at least one chance of hearing and reading the message of salvation. We feel that the time and money spent in this way will not be wasted. God will be true to His own promise: "My word shall not return unto Me void."

In some of the villages they have asked, "What is going to happen? You never came to tell us before, and you never gave us books before." And we

feel ashamed that we have been so long in reaching them with the Gospel story.

The work among the children has been rather promising. In a previous letter I mentioned that some of our boys and girls had accepted Christ. As far as we can see they are truly trying to serve Him. A meeting for outside boys has been started in order to reach the children who do not attend our schools. These come to us each Tuesday afternoon. The regular attendance has been from thirty to fifty, but we have eighty names on the roll. A similar effort has been made on behalf of the girls, who otherwise would not come to us. They are more difficult to reach, but we have an attendance of from eight to twelve each Friday afternoon.

Once again may I ask for definite prayer for our work in all its branches?

I would ask very special prayer for our three teachers. They are nice men and good teachers, and are doing their work well, but we long to see them saved. Pray also for my fellowworkers and myself.

"Till He come," our Master expects each of His followers to do well, to suffer for it, and to take it patiently. He is still an example for us; and we should follow in His steps, who did well; who suffered not for Himself but for us; who, when He was reviled, reviled not again; when He suffered, threatened not; but committed alike Himself and His cause to Him who judgeth righteously.—*J. Hudson Taylor.*



Those who read Mrs. Stott's article about the Wenchow school work will be interested in this group of three generations. The lady to the right was Mrs. Stott's first pupil. The boy in the centre of the back row is the "Samuel" spoken of in Mrs. Stott's booklet, "Gems for His Crown."

## Famine Information from Anhwei and Kiangsu

**F**ROM Shanghai Mr. Stark writes: The famine conditions, we learn, are increasing in North Kiangsu. Our workers at Tsingkiangpu are so pursued by beggars wherever they go that it is almost impossible for them to venture outside the compound. Recently, a determined band of starving people walked through the principal streets and stole all the food they could lay hands on.

Mr. Henry T. Ford writes from Pochow as follows: Arrangements had been made in one of the large villages for the Relief Party to put up, and, after a luncheon provided by the Chow, we divided into two parties to issue tickets. We carried the official list and found it to be practically correct. According to this list the people are divided into four classes: (1) Those who have plenty. (2) Those who can exist till harvest on what grain they have. (3) Those who have a little grain but will be in need of help before another month. (4) Those really destitute and in need of immediate relief. This list, if anything, errs on the side of strictness, for we found many of the third class and some of the second who had practically nothing to eat. So far as we could see every family had a fair supply of grass fuel, but only a small proportion of the houses we entered had any grain or foodstuff.

It was calculated that with the funds at our disposal, the fourth class in nineteen sections could be given enough rice for half a months (ten catties to an adult and five catties to a child). It was well we came to this decision, for the weather, which up till then had been bright and warm, suddenly changed, and we have had a severe storm of rain and snow for four days.

Yesterday it was more than pitiful to see old men and women who had struggled through mud and slush against driving rain and sleet, some of them forty odd *li*, stand waiting in the pouring rain for their portion. The Chow told me that two dropped dead on their way home, and two were found in a dying condition, unable to move, with the bags of rice for their families lying beside them. It is really heart-sickening to think what will be the condition of thousands of these starving people a month hence. The amount you have sent us to distribute is only sufficient to keep the wolf from the door of a quarter

of the homes in this district for half a month. It would appear that not much help beyond what has already been given can be expected from Government sources.

Mr. G. P. Bostick writes from Pochow: The Chow magistrate and the local gentry have given their enthusiastic attention, and their help has been most valuable. It would have been well nigh impossible for the work to have been done without them. On some of the busy days there were not less than a hundred persons on the scene. This included

local officials, gentry, foreigners, the Shanghai representatives and soldiers, with those who were handling the grain or money. Thus, one has been made to realize that the task of relief distribution is much greater than we anticipated.

We have, of ours, given ten catties of rice, or 500 cash, to a grown person, and five catties of rice, or 250 cash, to a child. This has been given only to those who are wholly without anything to eat. The others, receiving help from the magistrate, received less than that, so you see that it will be only a few days till all of these will be in need again.

Rev. H. S. Ferguson writes from Yingchowfu, as follows: The bitter cry of the famine sufferers continues to assail my ears and heart. In fact it comes with varying intensity and bitterness from almost every side. I am specially concerned for the district centering around Kan Twan-kih, and lying partly within Mengchen-hsien, and partly within

Feng-t'si. This district has already sent out many refugees and will send out many more. Everything that can be eaten is being eaten, and soon will have been eaten.

Dr. Junkin writes from Yaowan, North Kiangsu, as follows: I am just back from a two days' trip into the country, about twenty miles from here—was at Kuanhu and other points near there. Conditions are truly awful. I have been in China fourteen years, and have already been through two famines, and have seen some horrible sights, so that my heart must be considerably hardened, but, the other day at Kuanhu, one home I looked into was too much for me—I burst into tears, the Chinese friend that was with me cried, the inmate of the home cried; we all cried together.



Photo by)

(Miss S. C. Peet

A LITTLE MAIDEN ENJOYING HER MEAL AT  
A TIME OF PLENTY.



## Editorial Notes

**W**E would ask renewed prayer for Mr. Hoste, in England. The last advices which have reached us do not speak as favorably about his health as we could wish. Will not our friends ask God, if it be His will, to hasten the recovery of our beloved General Director, whose life and health seem so necessary to the Mission.

The many friends of the Mission living in Toronto and vicinity will be pleased to know that we intend holding a missionary meeting in the Toronto Bible Training School on the afternoon and evening of Thursday, April 27th. Several of our missionaries at home on furlough will give interesting accounts of the work done in China. Rev. Henry W. Frost, of Philadelphia, Director of the Mission for North America, will preside. These meetings are open to all. We ask the prayers of our friends that this may be a time of real spiritual blessing.

The sad news has reached us that Mrs. Duff, wife of the Rev. James E. Duff, has passed away. Mrs. Duff went out to China from England as Miss Williams, and was there married to Mr. Duff, who had gone from Canada. Later, after devoted service, her health failed, which made it necessary for our friends to return to the homeland. For several years they have resided at South Berkeley, California, in the hope of reestablishing Mrs. Duff's health. This hope proved a vain one, for the course of the disease which had laid hold of her could not be stayed. May God's comfort be granted to the husband who is thus bereft!

Two new Mission Prayer Meetings have been established of late, of which much is expected. One is in Buffalo, and is to be held on the third Monday of each month, at 8 p.m., at the Central Y.M.C.A., on West Mohawk Street. The other is in Los Angeles, and is to be held on the last Friday of each month, at 7.45 p.m., at the office of the Bible House, 620 Lissner Building, at 524 South Spring Street, and it will be under the leadership of Mr. Ralph D. Smith. We trust that friends residing near these meetings, and near other Mission Prayer Meetings, will help by attending them.

A member of our Council recently startled us by saying that he had been informed that it was the custom of the Mission to make a ten per cent. deduction, for the home expenses, from all donations received at the Mission Offices, even if these had been designated for use in China. We quickly denied the statement to our friend, to his relief and satisfaction. We would now repeat the denial to our friends at large. All monies received by the Mission are used fully and exactly as designated by the donors, without deduction at home or abroad of any kind. This means, among other things, that money designated for China goes to China in its total amount, and is used there as specified by the giver of it. In reference to the work at home, this is supported from such funds as donors

send to us, either designated for the work at home, or not designated at all, and so put into our hands to be used as we think necessary. We trust that this statement will correct the false impression which seems to have gone abroad as to our financial methods.

It may be well to remark for the sake of those interested, that the prayer and faith basis of the Mission is as much a fact as it ever was in the past. The Mission has no constituency upon which it may depend, and it has no recognized means of supply upon which it may draw. Each gift which comes to us is a freewill offering on the part of the donor, and, thus, our only way to obtain the funds which are daily required is to wait on God for these and to believe His promises concerning them. This position of peculiar dependence upon God will be the more fully understood when we add, that it is our custom at the beginning of each month to remit to the Mission Treasurer at Shanghai, not only all the monies received in the previous month, which have been designated for use in China, but also all the undesignated monies which have not been used in providing for the work at home. Thus our Mission treasury at home is practically emptied at the beginning of each month, and hence, there is ever new need of looking to our heavenly Father for required supplies. Our friends, we are sure, will rejoice with us in being assured that the first principles of our service still characterize it. Will they not, in this rejoicing, remember to unite with us in earnest prayer that every need of the work, at home and abroad, may be fully supplied.

"Fear not ye, for I know that ye seek Jesus, which was crucified; He is not here, for He is risen." (Matthew 28:6.) So said the angel to the two Marys. And so says God to every seeking soul which will not be satisfied except it find the person of Jesus Christ. And the reason of this is twofold. First, Christ is no longer on the cross, but is risen, ascended and glorified; and second, a dead Christ could not satisfy, for it is only a living Christ which can be to a living soul all that such a soul needs. Hence, every divine fingerprint is directed beyond the cross to heaven, and every divine voice speaks of Him who was dead, but is alive for evermore. And this is the vision and message which casts out fear. The cross, manifest and infinite as are its blessings, speaks of darkness and death; but the resurrection is darkness dispelled by light, is sorrow displaced by joy, is death overcome by victorious and eternal life. Hence, there is no room for fear, so long as we dwell on the resurrection side of the cross. Let this attitude be lacking, and, so far as spiritual fruitage is concerned, we die; let this be present, and the old, blessed saying becomes and remains true: "He that lives by the Life shall never die." May we follow on then to know the Lord, not simply as He was, but also and rather, as He is—exalted into the place of glory, living after the power of an endless life, and about to come as Lord of lords, and King of kings.



## Information for Correspondents

HENRY W. FROST, *Director for North America.*

FREDERICK H. NEALE, *Secretary*, Philadelphia, Pa.      J. S. HELMER, *Secretary*, Toronto, Ont.

WM. Y. KING, *Treasurer*, Toronto, Ont.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the said Mission shall be a sufficient discharge to my executors in the premises.

### Monies Acknowledged by Mission Receipts

From Philadelphia

[illegible]

FOR SPECIAL PURPOSES:

[illegible]

From Toronto

[illegible]

# CHINA'S MILLIONS

TORONTO, MAY, 1911

## Conditions! Work! Results!

BY REV. W. A. McROBERTS, Fenghwa, Chekiang

*Report of the meetings held by the China Inland Mission at the Toronto Bible Training School, Thursday, April 27th, 1911.*

**I**N the short time allotted to each speaker this afternoon, one will, of necessity, be compelled to omit much which might be said concerning our work in China; so, in order to bring Fenghwa station before you in as concise a way as possible, I would like to speak of three things: first, conditions; second, work; third, results.

**CONDITIONS.** The work at Fenghwa has always had its peculiar difficulties; yet I suppose that every missionary feels that his own work has its peculiarities. You, who are familiar with the history of the China Inland Mission, will recall the fact that Fenghwa is one of the oldest stations of the Mission, work having been carried on for over forty years. One day as we looked over some copies of the Occasional Papers, we were quite interested to find that some of the first missionaries described Fenghwa as a proud Confucianist city, and a hard field of labor. While a great deal of idolatry is practised, still there are a good many people who do not worship anything; moreover, the people are exceedingly proud, with very little of which to be proud. Another difficulty exists, namely, the fact that some of the Christians are of long standing, having been admitted into Church fellowship when, on account of the lack of workers, proper supervision was almost impossible. Some of these expect financial aid from us, and if it is not given we are told that the work is not being carried on as it was in the days of old. Thus, seeking to build up a strong, self-supporting work is a difficult task.

**WORK.** Fenghwa is a small district, with a population of perhaps 100,000. It is estimated that there are about three hundred and sixty villages and hamlets, with populations running from twenty-five to eight thousand inhabitants. It was the aim of Mr. MacPherson and myself to seek to visit every village of that district with the Gospel. Of course, it would have been impossible for us to have carried out this plan without the support of our Chinese co-workers, and a great deal of credit belongs to them for this work. In three years we were able to make the rounds of the district, and we have visited every known village at least twice, and some of them ten and fifteen times. By visiting, I mean that we sought to go from compound to compound, telling the people of Jesus and the salvation He came to bring. In this connection many copies of portions of Scripture have been sold. Our magic lantern forms another branch of our evangelistic work. I confess we began this work with a good deal of anxiety, wondering whether

or not it would be a success. With the lantern as an attraction, we have been able to hold open air meetings in scores of villages, the attendance at these meetings running anywhere from two hundred and fifty to a thousand two hundred and fifty. We used mainly pictures of our Lord's life, interspersed with Gospel texts. At these meetings it was impossible for all the people to hear what was said, but I think perhaps two-thirds of them got an idea of what we wished to convey. Perhaps a conservative estimate of the total number who attended could be placed at forty thousand. Often when a text-slide was used, those who could do so would read it as loudly as possible in true Chinese style. Thus, those who were not able to read, got the benefit of their knowledge. We have not seen great results from our itinerations, but we have at least the blessed knowledge that the Gospel of Jesus has been proclaimed throughout the whole district.

Apart from the evangelistic work, our chief aim has been to build up strong churches throughout the district. The city church is by far the strongest, though it is by no means all that could be desired. The Sunday morning services are characterized by teaching rather than preaching, for we believe that the foundation of a strong church consists largely in the people having a good knowledge of God's Word. Then we seek to do something in the line of Bible School work among both the men and the women, a plan inaugurated some years ago by the missionaries of the district.

**RESULTS.** Quite often one is asked: Can a Chinese make a good Christian? In answer, let me tell you of one of our Christian women. She was over sixty years of age when she first came to us. Her husband had died forty years before this time, and after his death she became a vegetarian, and also a worshiper of Buddha. In the course of her long life she had visited many shrines, and had, according to the Chinese idea, heaped up a great deal of merit, which would count for her in the future life. She came to a service one morning, when we were opening a street chapel in a village near our city. After hearing the Gospel that morning, she was invited to the feast which was held in connection with the opening of the chapel. She made inquiries concerning the Gospel, and at the close of the afternoon service, she professed her belief in the Truth, and that night broke her vegetarian vow of over forty years' standing. She is a living illustration of the fact that, apart from the Gospel, there is nothing which can

bring peace to the human heart. She attended the city services regularly, and, after nine months' probation, was admitted into church fellowship.

Time will permit of only one incident from her Christian experience. She came in one morning about eight o'clock, and upon Mrs. McRoberts asking her why she was there so early, made this reply: "I worked hard yesterday, so was very tired this morning and overslept. When I woke it was broad daylight. I sprang from my bed, pushed back the hair from my brows, put on an extra garment, and, without taking any breakfast, started for the church; praying all along the road that the Lord would enable me to get to church in time for the prayer-meeting." You say, what is exceptional about that? Listen! At this time the old lady was sixty-seven years of age,

she had been sickly a good part of that year, she had bound feet, and any of you who know what that means, will appreciate what I have to say concerning her. She took no breakfast that morning, and, according to her own story, ran almost half-way to the chapel, a distance of ten English miles on cobblestone roads. Before this time, she had been accustomed to coming ten miles every Sunday morning and ten miles home at night—twenty miles a day, with bound feet, over cobblestones to attend church service. Not long ago she sold the two years' production of her mountains for fifty dollars. That money was to last her two years, and yet she brought a tenth of it for the Lord's work. Surely this answers the question as to whether or not the Chinese make good Christians.

## One Phase of Work for Women

BY MRS. W. P. KNIGHT, Pingyang, Shansi

**M**R. McROBERTS has given some idea of the work carried on by the men missionaries. I will speak on one phase of work amongst the women. There is a great difference between North and South China. Up in the Province of Shansi we have no boats, but mules, carts and litters.

One of the problems facing us is how to reach and teach the Christian women. Many of them live in little country hamlets and isolated cave dwellings amongst the mountains. How are they to be reached, helped and taught? We invite as many as possible to come in to the central station for instruction. They bring their own flour and millet with them, and stay for ten days. The first time the invitations were sent out there was, of course, a general gasp of astonishment, and naturally so, at the thought of leaving homes and families for ten days of Bible study. One had not the flour ready for her family, another did not have her weaving finished or some other household task which makes up the daily work of women out there. During one season we sent out invitations to over eighty women, and had fifty-three in attendance. These were divided into their various classes according to age and knowledge. What form does this teaching take? That varies with every class. In leading the class of Christian women we read something that will bear on their lives as teachers and helpers of others. Some of them come twice a week to help in the dispensary work. We also sought to give them some part of the Bible which would not be referred to in the Sunday services. Most of the women have never seen any of the Psalms. Many of them could not see well, so we had a large type edition given them which we had purchased from Shanghai. For the old ladies who could not read, we prepared a very simple little primer, containing the elements of the Gospel and important Gospel texts, and they were started on this. They would get one line, "Jesus came into the world to save sinners," and would go over it again and again. We also taught them one hymn a week, by breaking it up verse by verse and line by line. Did you ever think to thank the Lord for the joy it is to you to be able to pick up your hymn book and read with ease, even through one hymn?

The more advanced class is more interesting in many respects. They can read the Bible from end to end. In the schools they have read the Bible each morning and evening, and as a result, these young people know the Word as very few of our children do at home.

One old lady who attended the classes could not read, but much enjoyed the fellowship of the others. She lived in a small village with no one to help her; her only son not being a Christian. The burden of her prayer was that she might be allowed to die in the "Jesus Hall" because she thought that the "Jesus Hall" must be nearer heaven than her own heathen village.

One woman brought her daughter, a girl of sixteen, as she could not be left at home. She seemed one of those giggling girls who apparently learned very little. We all feared she had not received any special benefit from the Bible classes. But when she and her mother returned home, the daughter announced her intention of going to school. She was told she would have to sit with the youngest girls and it was not reasonable for her to wish to go. Her persistency won the day, and at last consent was given. Apparently she had received nothing from the class, but the seed had been sown in her heart.

One of our school boys became a Christian. He was betrothed to a heathen girl, and when the time came for them to be married the bride took a vow that she would have nothing whatever to do with the foreigner or with the Church. When the missionaries visited there, she would go out at the back door as we entered the front gate, and we could not see her. This did not prevent her, however, from seeing the children and she developed a fondness for my little boy, and made him a hat on which she worked pictures of a snake, a crab and a scorpion. This she sent by her husband to my laddie. I wondered if it would be wise to let him wear it, as I feared it represented some heathen beliefs. However, I finally decided to let him do so. It pleased her very much to see him wear the hat which she had made, and she began to come to our classes, and now that woman is one of our best readers, and a promising inquirer. God has His own way of answering our prayers and touching hearts.

## The Province of Yunnan

BY REV. W. J. HANNA

**I** WILL ask you this afternoon to consider for a few minutes the great province of Yunnan. It is bounded on the north by the province of Szechwan; on the east by the provinces of Kweichow and Kwangsi; on the south by the French province of Tonkin; and on the west by the British possession of Burmah. The province has well been called "The Switzerland of China." I could take up all the time allowed me in telling you of its beauties: how that up on that high tableland, between six thousand and seven thousand feet above sea level we have, perhaps, the most delightful climate to be found anywhere in the world. From October to March the weather is clear and bright, with sometimes a light snowfall but no rain. The summers are cool—cooler even than here in Ontario. There we take no summer holidays as we live continually in the midst of the most beautiful scenery among the mountains. The wild flowers abound upon the mountain steeps, azalias and camelias, and even orchids are gathered freely by the children and used to decorate our chapel for Sunday services.

But it is when we turn from the contemplation of such beauty to consider the people of the province that our thoughts are sobered and our hearts saddened. There are some 12,000,000 inhabitants of Yunnan, of whom but 4,000,000 are Chinese and the remainder aborigines. Speaking of the Chinese who occupy the towns and cities in the valleys and on the fertile plains they are an opium-possessed people. If one were to ask how many smoke opium the answer would be "eleven out of every ten;" meaning, of course, that even the children are known to use the drug. When a betrothal is being arranged, the question is sometimes asked, "How many opium pipes are there in the family?" that is, how much money have they? As a result of the use of opium the people are lethargic and indifferent, apparently seeming to care only about the bare necessities of life; and hence are extremely difficult to arouse to a realization of their spiritual needs.

Our Mission has been at work in Yunnan for over thirty years and we still count our converts by tens and hundreds. It is not an unusual circumstance to have no baptisms to report for a whole year in that province! At present we are carrying on work in six only of the ninety-eight walled cities. These stations are all in a line from east to west, while the vast territory south of that line is as yet entirely unoccupied. There are at least one million square miles in the province where there is no missionary and many thousands of square miles where the foot of a white man has never trod, where the name of Jesus Christ is not known, where the people have heard nought about God: such is the vastness of that province and such is the condition of its people. Do you wonder that our missionaries come home disheartened? One of them said when leaving Yunnan for furlough, after having labored for years against what seemed to be a wall of granite, "Unless God give me souls while at home I will not return to Yunnan." But God gave him souls for his ministry at

home and he has gone back and is now laboring there in service that is showing indications of blessing.

But there is a brighter, a more helpful side to the work in Yunnan—namely, the awakening among the aboriginal tribes. These people differ from the Chinese in many ways. They do not speak the same language nor wear the same dress, they are not addicted to opium, nor are they as a rule idolaters. They dwell among the mountains, where they have been driven by the Chinese who dispossessed them of their lands, and, strange to say, the lower a tribe is socially the higher up it lives upon the mountains. It seemed almost impossible to reach these tribes who were thought to be hostile and treacherous, but such a wonderful change has come about during the past few years that to-day they seek out the missionary and ask to have teachers sent among them. Mr. Nicholls, of our Mission, after visiting the tribal work carried on under Rev. S. Pollard, of the United Methodist Mission, went back among the tribes north of Yunnan, where for many months he lived among the people in their villages and shared with them their crude homes. He won their hearts and to-day there is a chapel in almost every central village in his district. The work begun among the Miao tribe has spread to the Lesu, the Laka and the Lolo tribes. These all are having the Gospel preached to them and are receiving it gladly. The tribal Christians are characterized by their fondness for singing and their liberality.

As to the outlook in Yunnan, we are inclined sometimes to be discouraged. You have heard of the native agency being used in the evangelization of other parts of China, in fact, the native evangelist seems indispensable as the co-worker of the foreign missionary. But, alas! in Yunnan under our Mission we have not a solitary Chinese evangelist or pastor. The small handful of missionaries are working single-handed and against great odds without the native agency.

In the changes which are sweeping over China Yunnan is sharing to no small degree. This province has been foremost in the opium reform movement, and with the abolition of opium will come brighter days. The French have completed a railroad from Tonkin on the south to the capital of the province, so that it is no longer one of the most inaccessible provinces of China. In view of the fact that the influences of Western civilization will be brought to bear upon Yunnan more rapidly in the future than in the past, we, as workers for God there, do long for its speedy evangelization and to this end we must have more workers, both native and foreign. We hope that the Chinese Christians in Szechwan and other provinces where the work is better established will respond to this need and see in it an opportunity for true missionary service in the evangelization of their own people. Pray then with us that there may be raised up for Yunnan a band of Spirit-filled men to meet its great needs—not forgetting to thank God for the great ingathering from among the tribes.

# The Conversion of Mr. Tsie, in Wenchow, Chekiang

BY MRS. G. STOTT

YOU have heard of Yunnan with all its beauty, and of the splendid climate which makes it so pleasant and convenient to live there. But it is among a people who are unresponsive and hard to win. In the province of Chekiang it is quite the reverse. The climate is wet, nearly nine months of the year being exceedingly damp, but we have a very sympathetic, responsive and loyal people to work among.

In a village sixty *li*, that is, twenty miles from an out-station, which again was twenty miles from the central station, there lived a lad who had never learned Chinese characters, and who could not read the simplest books. He was a poor boy but one of more than average intelligence, yet there was nothing to indicate in any way that he was destined to become a great power in that district.

He had an old aunt who was a Christian and who did her best to persuade the lad to attend the services to which she went each Sunday morning. Long before daylight, she would start in her boat for the twenty-mile journey, but without her nephew who declined to have anything to do with the foreigner or the foreigner's religion.

However in response to the aunt's request he finally consented to go, but he afterwards declared he had never heard anything so outrageous as the singing! Why people should produce such extraordinary sounds he did not understand, and he told his aunt that he would never go again if he could help it.

One day he was sitting in front of his home. Right before him was a large tree which had been there all his life and all his father's life besides which there was no one in his village who could remember the planting of that tree. As he sat at his work he said to himself: "There is that tree, those branches, those leaves, but down underneath all we can see, there is the root. Here are my parents and before them *their* parents—but far back there must have been an ancestor. What if that ancestor was the God of whom I heard at the chapel?"

That thought took possession of his mind. He pondered over it until it took such a hold on him that he went to the homes in the village and called upon the people to listen: "We have discovered a great Ancestor, these idols are not our ancestors. We have a living God who is our Ancestor, a God who created all things and who lives above. Although we cannot see Him, let us worship Him." Years after he told me he was very much surprised to find when he was able to read the Bible, that much of what he said at that time coincided with the words of the Scripture, this was before he knew practically anything of the Gospel story. The little ray of light which had dawned in his soul took such a hold upon him that he determined to read and to search for himself into the truths contained in the Word of God. He came to school and, although nearly twenty, he began to study with boys of fourteen or fifteen, reading diligently and enquiring into matters concerning the Christ and His work. Day after day he would come to us for explanations of portions of Scripture which puzzled

him. He often studied late into the night. The love of learning having become a part of his being—to-day he is considered a scholar by scholars. Those of literary standing who know him respect him greatly, not only for the knowledge he has acquired, but also because of his ability to write the difficult characters of the Chinese language.

But the reading and writing of Chinese characters was not all that he learned. He developed into a man of a very beautiful spirit, and of exceptional understanding of the Scriptures. His memory is a storehouse of many beautiful passages which he is able to repeat. He has for years been the chief pastor in our work in Wenchow and when I was left in charge he became my right-hand man.

For many years he was very delicate yet he would wait upon God—often into the small hours of the morning—for the message which he would give to the congregation on Sunday. When he got the message it so filled his own soul and heart that all felt the power as he gave it out on the Lord's day. But often the physical and mental exertions were so great that when he had finished he was scarcely able to speak. Once I asked him: "Why do you not begin the preparation of your subject in the beginning of the week and take time to think about it, thus when Saturday comes, you can go to bed and on Sunday, wake up ready to deliver your message?" He smiled and said: "I tried that but by the end of the week, it had lost its savor in my own soul. I have to wait to get my message and then, when I get it, I have to study it—and then while it is *hot* in my own heart, I have to deliver it." And we foreigners have listened with the greatest joy to that man's teaching, and have been fed with "the finest of the wheat."

The confidence of the people of the district was his. More than one man when dying has committed his affairs into the pastor's keeping, knowing that his family would receive every consideration and care. Our Chinese teachers also respected him to such an extent that they would willingly work under his direction.

We have a band of voluntary preachers who leave home Saturday afternoon, preach on Sunday, and return to their ordinary duties on Monday. Their boat hire is the only remuneration which they receive, and this expense is borne by the native church. I remember how this work began. It was after I had returned to China without my husband. There were open doors on every side which we were unable to enter because the workers were so few, so I appealed to the Church: "Who will volunteer to go into these country places on Sunday and preach to the people, just giving what they themselves have learned?" and four volunteered. I formed them into a class and as the needs grew, the members increased and it became a question how they were to be fitted for the work, it was unreasonable to suppose they could have learned enough in one Sunday of the month with which to feed others on the remaining three. They were scattered over all the country and therefore could not be brought into evening classes. I consulted with the





Photo by]

A COOL RESORT IN SUMMER

[Dr. G. Whitfield Guinness

Pastor and asked him to see whether it would be possible for them to come in for a period of consecutive Bible study. They chose the first month of the year and began to assemble on the first or second day of the month. I devoted two hours of each morning and afternoon to this Bible teaching. That was quite enough for me but not so for them. They filled up all the time in between the classes by teaching themselves to read. Later on came the question—How do these men preach? I had to confess I did not know. I had heard one or two whom I had taken with me into the country, but I did not know how the rest preached, and it was a great responsibility to send them out when ignorant of their ability in this respect. Again I turned to the pastor: "Do you think these men would be willing to preach before us as if we were the people they wanted to reach? Suppose you consult with them and tell them we are not going to criticize them but will only give them help and advice in dealing with their subjects and show them where they made wrong deductions, etc." They consented and were of course very timid at the first. However, we were gentle in our criticism. Of course we had a great many peculiar sermons. I will close with one; perhaps it may be a help to some of the pastors here.

It was the story of the Good Samaritan. "This man went from Jerusalem to Jericho. Now Jerusalem was where God dwelt and Jericho is the world. It is always a dangerous thing to go from where God dwells into the world. This man fell among thieves. The Scriptures do not say how many but I believe there were three: first, the world, second, the flesh, third, the Devil. And these three robbed him of all he possessed. Presently someone came along but he was a Confucianist so he passed by on the other side. The next man was a Buddhist and he also passed by

on the other side. And then there came the Good Samaritan and he was the Lord Jesus Himself. He came and poured in the oil of the Holy Spirit and bathed his wounds with the blood of Christ and put him on His own beast." Here he came to a full stop and looked appealingly in my direction but I gave him no information on the subject just then, so he concluded by saying, "I do not know what the beast was, except perhaps it was the Gospel message."

He did not see the absurdity of delivering the Gospel message after the blood and oil had been applied.

We have many who are a fruit of the work done by our native workers, who tell out of a full heart, the story of the Gospel of Christ. The present church membership for the Wenchow district alone is 1124, while 2802 attend the services.

### "Hold God's Faithfulness."

Such we believe to be the purport of these three words of our Lord, that in our version are rendered "Have faith in God," and in the margin more literally, "Have the faith of God."

The man who holds God's faith will dare to obey Him, however impolitic it may appear . . . . How many estimate difficulties in the light of their own resources, and thus attempt little, and often fail in the little they attempt! All God's giants have been weak men, who did great things for God because they reckoned on His being with them.

Holding His faithfulness, we may face with calm and sober, but confident assurance of victory, every difficulty and danger. We may count on grace for the work, on pecuniary aid, on needful facilities, and on ultimate success. Let us not give Him a partial trust, but daily, hourly, serve Him, "holding God's faithfulness."—*J. Hudson Taylor.*

## Aspects of Work in Chefoo

BY A. HOGG, M.D.

DEAR Christian friends:—Away back in the summer of 1891 when a medical student in Aberdeen, Scotland, I was brought to a saving knowledge of the Lord Jesus Christ, and after having engaged for some time in Christian work in my own native place, and elsewhere, the claims of the foreign field were brought home to me, largely by reading the publications of the China Inland Mission. I was led to see that, although there was much Christian work to be done at home, yet in the fields beyond, there was a greater and more needy work to be done, especially for one with a knowledge of medicine. For such it seemed to me the question should be to decide if we were justified in staying at home, rather than a question of whether we should go. Little by little God led me to see my way open to offer for China, and I sailed towards the end of 1893.

My first field was in Chekiang. I spent between seven and eight years in Wenchow, had to learn the dialect spoken in that district, and engaged in hospital and missionary work until the end of my term of service there.

Returning to China in 1903, in connection with the China Inland Mission, I was appointed to Chefoo in North China—a station with very different conditions and surroundings to those of Wenchow, and a new dialect of Chinese to learn. There I took over the charge of the medical work and hospitals, relieving the doctor who had been there previously. Chefoo is, in a special way, an important station of the China Inland Mission. There are schools there for the children of the missionaries, and a large sanitarium for inland workers in need of rest, and change of climate, an arrangement which, to a large extent, obviates the necessity of the mission workers having to return to the homelands for rest so frequently as would otherwise be the case. There are three schools in Chefoo for the children of missionaries, and they have also a few vacancies for the children of outsiders. There are at present about 270 children, with a staff of about 30 adults.

At first sight it may not seem very helpful to the cause of Christ in China to have these schools in connection with the China Inland Mission, but picture to yourself missionaries in some far away station in the interior, where the conditions of life round about are entirely Chinese, and their children growing up under these difficult circumstances. The parents will either have to devote a large part of their time to taking care of the children, or leave them exposed to many influences neither helpful nor elevating. On the other hand, to send children home for their education means a long separation from their parents; the interests of the parents are somewhat divided between China and the homelands; the distance and the time occupied in the passage of letters to and fro often means a great deal for those thus separated, and a much greater expense would be incurred by the Mission in the more frequent furloughs of the missionaries.

In these schools the children are kept safe from the outside influences of Chinese inland cities, they are under the care of those who have their best in-

terests at heart, and are in full touch and sympathy with the work in the interior. The parents' hearts are set at rest; they are able to see their children at frequent intervals; and know that they are well cared for, and are receiving as good an education, on the whole, as they could in the homelands. So, little by little, the present plan was thought of, and carried out, and now we have these schools in Chefoo, which are a great boon to the Mission.

Chefoo has a very good climate,—bracing in winter, and not too hot in summer; so many tired and jaded workers from all parts of China come up for a much needed rest during the hot summer months, both to the sanitarium of the C. I. M., and to another large missionary home there, and the attendance on these visitors makes a considerable part of one's medical work in the summer. There are two hospitals connected with the work in the Compound, one for the school children and invalid workers with a resident matron and nurse, and an isolation hospital further back for nursing cases of infectious diseases.

There is also a Chinese medical work commenced by Dr. Douthwaite, who had also at one time been in Wenchow. He built a hospital for the Chinese in Chefoo, and carried on a successful work there for many years. The work is now continued in a different building, and the general equipment and means of carrying on the medical and surgical practice is certainly far below that which we see in the hospitals in these more favoured lands. In this Chinese medical work I am much helped by my chief assistant, who was first in the hospital in Chefoo for some years, and then had a five years' course of training in a medical school in the South. He takes general charge of the hospital and servants, attends to the arrangements for feeding the patients, superintends the work of the four medical students who reside there, and does a good deal of the minor work of the hospital. There are also two Chinese evangelists who take turn about in preaching to the patients and visiting in the wards. The daily attendance of out-patients would average about 50 daily, or about 12,000 in the year. We also receive about 150 to 200 in-patients annually, mostly surgical cases and perform over a hundred operations of greater or less degrees of severity, besides many smaller in the out-patient department.

I would ask your prayers for the various departments of the work in Chefoo, and especially for the schools. Some of those at present engaged in this work would rather be in the interior doing direct evangelical work, but there is no one to take their place in the schoolwork. It may be there are some of you here, or in the homelands, who do not feel qualified to offer for ordinary missionary work, and consequent study of the language, who might feel led to give yourselves for this special work of teaching the children of the missionaries. There is a service in which those with a practical knowledge of housekeeping, or experience in the management of children would be invaluable. And may I also ask for your prayers on behalf of the medical work and those at present in charge of it.

# Opium Reform! Medical Work! Church Work!

BY W. T. CLARK, M.D.

## OPIMUM REFORM

When the opium reform began, someone said that if Yunnan could deal with the opium question there would be hope for the rest of China. Well, Yunnan is dealing with the opium question. When I went into the province in 1904 wherever you might look you would see fields of poppy; wherever you stayed at night you smelled the fumes of opium; but, on leaving the province a few months ago, I did not see a single field of poppy in a journey of two weeks. It would be saying too much to state that there is no planting of opium in Yunnan, as no doubt some is to be found in out-of-the-way places, but along the main roads it is not to be seen. The year before last I saw a dozen or more men with wooden collars on their necks being paraded through the streets of Tali as a warning to others who dare follow their example in ignoring the proclamation issued by the magistrate prohibiting the planting of opium. Last year I saw men, who had been caught smoking opium, sitting outside the yamen with wooden collars on their necks, and their opium pipes tied to them. In December last when leaving Yunnanfu, a city of one hundred thousand people, passing out of the south gate I saw hanging along the inside between one thousand five hundred and two thousand opium pipes, and I was told that a similar sight was to be seen in the other gates of the city. I have no doubt that large quantities of opium are hidden away and will be brought out from time to time, but, if the source of supply is cut off, the time will soon come when the present stock will be used up. The Chinese have done nobly in dealing with the opium question in Yunnan.

## MEDICAL WORK

In the medical work we not only came into touch with the people of Tali and plain, but patients came for treatment from towns and villages that were from one to eight days' journey away. It was a satisfaction to be able to help them and to see them restored to health, but sometimes they came for me as a last resort when the patient was at the point of death and when it was too late to do anything. The Chinese are the same as other people in some respects, and one could see the look of expectancy and hope on their faces change to one of despair when they heard that nothing could be done. We tried to tell them of the Gospel that brings hope to the dying, but to them it was only a foreign religion which they did not want, and they went back to their homes to die in the darkness and without hope. It seems to me that that was the saddest part of our work—to have to send them away was hard enough, but to know that they went back to die in heathen darkness was hardest of all. These people are in a hopeless condition, and only the Gospel of Jesus Christ can bring joy and hope into their lives.

I saw a great many lepers during the years I spent in Tali, and they are a class for whom nothing is being done in Yunnan. If a refuge, large enough to accommodate as many as fifty lepers, was opened in Tali, I

have no doubt it would soon be taxed to its utmost capacity.

We have no hospital at Tali, simply a dispensary, and consequently the results of the work are not as apparent as they otherwise might be. The people came in and received treatment and then went back to their homes, in some cases beyond our reach, and we never saw them again. In hospital work it is quite different, as you come into personal touch with the patients from day to day, and they are under the sound of the Gospel long enough to understand and believe it.

One of the disadvantages we labored under in Yunnan was the scarcity of native helpers. In Tali we had none, and I had to depend a great deal upon our cook, who was invaluable in more ways than one. He would preach to the patients in the chapel while they were waiting their turn and after I had seen them in the dispensary he would help me in explaining to them how the medicine was to be taken. In China, where it is believed that if a small dose of medicine is good, a big dose is better, it is of the utmost importance to give explicit instructions.

## CHURCH WORK

I might say a few words about the church work which we also had to oversee. Work was begun in Tali some thirty years ago, and yet at the present time there are only five members on the church roll. The work has been very much hindered by the evil influence of some who were members many years ago, and who are still living in Tali. One of these is a man, who has been in touch with the missionaries for the past twenty-five years, who goes about the district buying up little girls who are orphans or whose parents are too poor to bring them up, and selling them for slaves and other immoral purposes. It is not hard to understand what a hindrance such a man is to the work.

I might speak of another class, who attended regularly for a considerable time, and who were convinced of the truth of the Gospel and of its claims upon them; but who, through fear of persecution or other reasons, decided that they would not accept of it, and who went right back, so that to-day they are harder to reach than those who have never heard.

The attendance at all the meetings last year was very good, and on the whole the work is encouraging.

It is ours to cast our bread upon the waters; it remains with God to fulfil the promise, "Thou shalt find it." He will not let His promise fail. His good word which we have spoken shall live, shall be found, shall be found by us. Perhaps not just yet, but some day we shall reap what we have sown. We must exercise our patience; for perhaps the Lord may exercise it. "After many days," says the Scripture, and in many instances those days run into months and years, and yet the word stands true. God's promise will keep; let us mind that we keep the precept, and keep it this day.

# Methods of Reaching the Heathen Women of China

BY MRS. W. J. HANNA

**I**T is just eight and a half years since I said goodbye to the teachers and students of this dear Toronto Bible Training School, and on the evening of that farewell day, as the train pulled out from the Union Station, the strains of "Blest be the tie that binds our hearts in Christian love" died away and the presence of our God was very real as we faced the unknown future. On arrival in China after studying at Yangchow, I started on a three months journey from the coast to Yunnan. Two things impressed me greatly: firstly, the immensity of China, her dense population, numbering over 400,000,000 people; secondly, the wonder of her civilization. These impressions deepened as we travelled and then began work among the Yunnanese. But while we marveled at China's wonderful civilization, we became more and more conscious of one great flaw in that civilization—namely, the estimate placed upon her womanhood. While it is true China is awakening, it is also true that no nation can rise above the standard of its womanhood.

Because the minds of the women of China are so dark, ignorant and superstitious we endeavor to reach them in many different ways in order to bring to them the light of the Gospel. The first method we might mention is one in which we can take part very early in our service in China, namely, guest-hall work. In rooms furnished in Chinese style we meet and talk with the women who come in groups and stay sometimes many hours. Curiosity is no doubt the first motive which draws them and having plenty of spare time in the middle of the day, for they prepare only two meals a day, they come in and ask many questions, some of them very personal questions about our age and strange(!) customs, but in spite of many such interruptions we make use of each opportunity to tell them of Jesus, and of the joy which the knowledge of Him can bring to their lives. Do they understand the first time they hear? I think I may safely say never. The second time? not often is the message taken in even on second hearing. But as they come again and again, the Holy Spirit reveals the Truth, and numbers of women have been brought to Christ in many stations in China who first heard the Gospel in a guest-hall, and were taught a sentence of a hymn or prayer which became the seed of the Word in their hearts.

Secondly—We reach heathen women through Sunday services. No cathedral chimes usher in the Sabbath. No sweet organ peals forth to call men to worship there. In fact, in hundreds of cities the day is not known, the God who instituted that day is not worshipped. But if you could come with me to our little city on a Sunday morning, while you might find no sign of its being "worship day" on the streets of that town, for business is being carried on just the same as on other days, yet you might hear a great gong being beaten to let the people know it is the day for worship. Will you enter the chapel with us? You will find a wall down the centre of the building separating the men from the women; the preacher, who is visible to all, speaks to them of God—of His great love, of His commandments, for one way in

which we must inculcate the idea of a pure and holy and mighty God is through the teaching of the decalogue. We teach them that God wants one day in seven for Himself, and many who have turned to God in China have had to suffer much loss and persecution in keeping His day holy. One woman in Yunnan, whose husband is an opium smoker and does nothing to support his family, came to a knowledge of the Truth, and was much concerned as to how she could give up one day in seven, for she and her daughter had to weave cotton in order to provide for themselves and a younger child. But after a short time they decided that by weaving cotton late into the night, two evenings a week, they could afford to give Sunday to worship and service. God has blessed them and they gladly and brightly tell to others in the chapel on Sunday the joy of His salvation. It is usual after services are over to keep the women for another hour or so and explain fully the message which has been given. One Sunday there came into our chapel while service was in progress, a woman with one child on her back, and leading another by the hand. As she sat down in the front seat I was surprised to have her give me "greetings of peace"—the Christian greeting! In that heathen city, but recently opened, I had seen none but heathen women. Another surprise was to find that she had natural feet, and not one woman in that town had unbound feet! She told me her story. Some years before, over in the province of Kweichow, she had heard the Gospel through the preaching of Mr. Fleming, the first martyr of the China Inland Mission, and though her life had been one of hardship, yet her faith had burned clear and bright. Later when her younger child died she herself refused to have any heathen rites. The next year she was received into church fellowship—the first woman member of our little church at Pingi!

Thirdly—Village work. We reach the women by visiting them in their villages—the Chinese who are agriculturists live together in villages and towns for mutual protection. We go out to their villages, spend the day with them, gather the women around and tell them of Jesus. Sometimes we go to more distant villages, being away several days from the station. Our accommodation will not be remarkable for either comfort or cleanliness, but we come in contact with many women who would not otherwise hear the Gospel. In one village, three miles from our city, I was visiting one day when a woman with a baby on her back drew near. I remarked that the weather was very cold and that the little clean-shaven head wore no cap. She said: "Oh! baby is only a girl. I had two girls so I put this third one out to die, but at night when I heard her cry I took her up again." That woman's heart was more tender than the hearts of many of the mothers of China, and I am glad that before we left Mrs. Hsi knew of a God to whom a woman's soul is like precious with that of a man.

Fourthly—Medical work. We find medical work a most effective means of reaching China's women. Dr. Clarke, who has just spoken to you, is a near(!)



neighbor of ours—his station is just three weeks' journey from our station! Thus, separated so far from a medical man, my husband and I have been compelled to do what we could for the people of our city in administering simple remedies, setting broken and dislocated limbs and extracting teeth. The people come freely, and being relieved of much suffering have suspicion disarmed and fears subdued. Chinese methods of treating disease are cruel as well as crude; over fifty per cent of the babies in our district die under the age of one year because of ignorance in the treatment of mother and child. The adults are dependent upon the barber to set a limb for them, or the blacksmith to extract a tooth! Medical work opens doors that would otherwise remain closed against the Gospel. This is especially true in reaching the higher class women of China. These women are so inaccessible, living secluded lives in their "yamen," and going about in Western China in closed sedan chairs only. While one can visit the homes of the middle and poorer class women freely, it is not possible to enter the higher class homes without special invitation. In our station an entrance to the ladies of the yamen had never been given until one evening we were called to set a dislocated jaw. The gratitude of the official and the ladies knew no bounds, and they explained frankly that they had been in despair when they sent for us; the treatment of the most noted sorceress in that city had failed to replace that jaw! I personally knew that the methods of the said practitioner were held in great repute, and that she frequently prescribed live spiders to be taken by the babies when ill, or that they should be pricked with a needle over the entire body! Many of China's unhappy women seek to end their lives by taking opium, the prevalent belief in Yunnan being that their spirits liberated from the body in this way can avenge their wrongs; we frequently go to the home and administer an emetic, having on an average one case a week of this nature. Medical work of even the most elementary kind has been used by God in opening doors for the entrance of His Word in many cases in China.

Women and girls who have heard the Gospel and desire to learn are formed into classes but as you have heard to-day of Bible classes for women, and schools for girls, I mention only the means em-

ployed in reaching heathen women. Let me refer to the custom of holding idol festivals in temples outside of the city, for in China the most beautiful site

on the mountains is chosen for the idol temple, and it is true that "on every high hill and under every green tree" a shrine is found. Festivities for women only are held in such temples and frequently the missionary can station herself for the day near to one of these temples having with her a Christian woman if available, as escort and assistant, and gather the women around her. In one of the coast provinces of China on such an occasion an elderly woman listened intently to the story of God's grace. She had been a vegetarian and thought to accumulate merit in this way, but now she heard of a God who forgave sin through Jesus, His Son. Wondering, she

asked a Christian Chinese woman for corroboration of these facts, and returned to her village home. A few days after she walked on her little feet away in to the city and heard more. The Lord opened her heart and the light of forgiveness and peace came into her life. A short time after this she dreamt that a great light fell across the floor of her room and the idols on the shelf began to move; then a form stood in the doorway whom she thought to be Jesus, simultaneous with this the idols climbed down off the shelf and when asked why they were going they replied: "When Jesus comes in we *must* go." This is the reason why we go to China—that Jesus may come into those darkened lives, for then the idols *must* go. Will you help us by prayer and the consecration of your lives that Jesus may come into the minds, hearts and homes and so affect this nation that idolatry and all that idolatry brings may be abolished.



A BIT OF CHINA'S SCENERY.

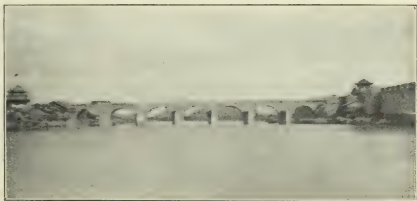


Photo by]

A BRIDGE IN THE PROVINCE OF KIANGSI [Mr. James Latson



# The Day of Opportunity

BY REV. W. P. KNIGHT, PINGYANG, SHANSI

**I**N John 4 : 35 our Lord says : "Behold I say unto you." Sometimes Jesus says "Lo!" sometimes "Verily, Verily," "Behold"—a word of arrest and emphasis. "I say unto you"—the one who made this world; the one who died for the redemption of mankind. "Behold I say unto you." We are so apt to think "This is a message for So and So" but we must place ourselves in this word *you*. "And what dost Thou say, blessed Lord? What hast Thou to say unto us?" "Lift up your eyes and look." We can all do that. The aged, the mother with children, and all who find it impossible to go to the foreign field : we can all lift up our eyes and look. Before you breathe a prayer for missions, there must be the looking, and before one will go, there must be the looking. Remember Jesus said "fields." Japan, Africa and the islands of the sea. "Lift up your eyes and look on the fields." We have been looking on the fields of beautiful Yunnan, Chekiang, Shansi, with its bare mountains denuded of trees. Let us continue prayerfully to follow the Master's command and *look* at these fields of deep need and great opportunity.

Away to the north in the newly-opened district of the Porcupine they are finding gold, and men and money are being poured in to exploit these mines. In British Columbia we are told that diamonds have been discovered, and we may expect great developments there. But we in China are seeking what is more precious than gold or gem—jewels for the diadem of the Son of God. And, thank God, they are being found. Up in Shansi men and women are being brought out of darkness into light. I think of one man who was a perfect wreck through opium. He lived to smoke and smoked to live. His wife would prepare his pipe, light it and hand it to him. He smoked away health, wealth and possessions. A slave to opium and hence a slave to sins unspeakable. But the power of God has broken that awful habit ; the blood of Jesus Christ has cleansed the sin and the man is an instrument in the hand of God to lead others to Himself, as he faithfully serves in the capacity of deacon in one of the Shansi congregations. Thus, those who were formerly bound by opium are freed by the Son who makes free indeed ; and those who were engaged in the service of Satan are now useful servants in the Church of the living God.

China to-day is the land of opportunity. New ideas are seething in the Orient. The defeat of Russia at the hand of Japan has given a great impetus to the desire for foreign equipment, methods and manners on the part of many in China. The man of commerce realizes this opportunity, and we find the cigarette and many other foreign commodities being largely sold in the far interior. On all hands the spirit of unrest and change is found, and now is the time for the Church at home to rise and in a new and larger measure than ever before give the Gospel of Christ and the Word of God to this nation in its time of change and transition.

At the present time the China Inland Mission

is paying a great deal of attention to the matter of Bible teaching for the native Christians and leaders of the churches. In five provinces central Bible schools have been established. My own special work has been the holding of local Bible-study classes in various centres in the province of Shansi. As I go from place to place holding these conferences, it is a matter of great encouragement to see the way in which the people respond ; the farmers give up their time, and the merchants shut up their shops, bring their food with them, and join enthusiastically in these classes for the study of the Word of God, which last for a week or ten days. The mornings and afternoons are devoted to the systematic study of the Word, but in the evenings testimony meetings are held, Bible searching questions given, and other plans adopted which give variety and add to the blessing and profit of the conference. The last morning arrives all too soon. It means getting up even while the stars are still shining overhead, and the first flush of dawn has touched the east. I have my bedding strapped and everything ready for the journey. As I go out into the courtyard I find a band of forty or fifty students waiting to say goodbye. The hymns, "Draw me nearer, nearer, blessed Lord," and "I will follow, follow Jesus," are sung and the little band is commended in prayer to God and to the Word of His grace. Then out through the streets I go and down to the river side, another ride of three or four days and the centre for the next conference is reached. Had I looked back I could have seen those forty or fifty students who, with their Bible notes sown within their gowns for safety, also pass out of the courtyard and turn north, south, east or west to their respective villages, there to give out what I had sought to impart. Is there anything more profitable than this? Is there anything which will tell more for God? May I commend this work to the young students of this Bible Training School.

In closing, may I pass on three thoughts from the Word of God? *First*, Luke 18 : 1, "Jesus spake a parable unto them, that men ought always to pray and not to faint." Supposing you were in China to-night and someone was sitting on your seat, would you like them to live the same prayer life for you as you do for them? *Second*, Galatians 6 : 9, "In due season we shall reap if we faint not." The way is long—converts whom seem to have run well have gone back ; those for whom we had high hopes have failed us. When I read these few lines written by a prominent author on missionary work in India—"When she passed along the bazaar, the very air seemed pregnant with evil and pressed upon one with almost physical force"—I said, "that author has been there." And we are meeting with that all the time in our service. It is not easy to live where Satan's seat is! *Third*, Hebrews 12 : 5, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." We are apt to faint under personal trials. The work that *does* not have suffering in it is not worth much. The redemption of the world cost nothing less than Calvary. May we not fail in any of these

respects. Let us have your prayers and let us remember that the home end of the work and the service in the field are vitally linked together and

at the Lord's appearing, whether we have served here or in China, if found faithful servants we shall share in the joys of reward.

## Famine Conditions and Information

**T**HE famine in North Anhwei and North Kiangsu is causing great distress. Funds for the relief of the sufferers have come in freely from the various home countries, and several of our workers have been engaged in their distribution in the affected region north of Yingchowfu in Anhwei."

The following extracts have been taken from a private letter written by Miss Waterman of Tsing-kiangpu, in Northern Kiangsu.

"The conditions here are dreadful. There is a rice-gruel kitchen near here which is supported by foreign and native money and those who are able to go get two bowls of this rice-gruel. It is *all* that many have to live on.

"Last week there were 13,000 being supplied and the number increases daily. Many are too weak and ill to get in. The women with their tiny babes also find it difficult. (Since this was written we learn that, on account of the numbers of people, the gruel kitchen mentioned has been closed.)

"I wish that some of our home friends could see the people on their way to this kitchen, each carrying a pail, bucket, wash-basin or oil tin; anything that will hold the gruel. It is a pitiful sight to see these thousands sitting by the roadside eating.

"Through our dispensary we are able to help a number of poor, sick women and children, supplying medicine, a little money and food.

"Each afternoon we have a number of poor children come and sit in our street chapel. We teach them for about half an hour, texts of Scripture and hymns, then each one hands out his or her little bag and we fill it with about two pounds of coarse, uncooked rice.

"The Church members have used a portion of the Sunday collections to buy old clothing which they have distributed among the poor people, who sleep on the roadside at night, some of whom have only one thin garment with which to protect themselves from the cold.

"They have also used their Sunday offerings to buy and give away a coarse bean meal and bean refuse bread.

"Our doorway which opens into the main street is a very large one. It is full *every* night with these poor people. We wait until all is quiet, then having obtained a promise that they will not tell others, we give them some food.

"Smallpox and famine fever are busy and many are dying!

"What we are able to do seems so little when

compared with the *need*; yet it is all we can do except through prayer.

We have had a long, cold, wet spring, and the outlook is very bad indeed. Last autumn, in many places, the crops rotted in the ground, and in some others water is still standing on the land, so that where wheat was sown last fall it is now spoiling because of the excessive rains and lack of sunshine, hence there is not much to look forward to in June, the time for wheat harvest in this district.

"Then, too, the people here use a lot of sweet potatoes and beans, and many have not even the seed to plant.

"We hear that a shipload of flour and wheat is on the way from America, but as it comes by transport in order to save freight it is long in arriving."

Extracts from a letter written by Dr. Junkin to the Famine Relief Committee in Shanghai.

"I started to say I wish you could see the man I have just sent away from my door, but I cannot wish a friend to see such a sight unless it is necessary. He knelt here and wrung his hands and butted his head on the doorstone and wept and pleaded for me to save his life. Poor fellow! I have seen many cases of agonizing pleading recently, pleading for life—*not* the ordinary begging. 'Save my life, save my life, my children, my mother!'

"Returning refugees come up to our Relief Office, whole families, hardly able to walk. Those who did not leave the district are examined at their homes and only one, the strongest in the family, comes for the bean cake and cash, but the refugees come with their families on their way home.

"One cannot but think of his own mother and of his own little children when he sees some of these sights where family affection is exemplified. For instance, a son hardly able to walk himself, black from famine, carrying on his back his old mother, who, I feel sure, will die in spite of the relief received here. It has come too late; she looked to me too far gone to save without careful feeding and nursing, which is out of the question. The last few days I have seen so many young children and babies that I judged have gone too far to save. Poor little children! One can hardly keep the tears back as he thinks of his own dear little ones, rosy and well fed. Oh! the pinched faces, the faces showing intense and constant suffering!"

With so little prospect of a good harvest in June one feels that the most desperate time is yet to come.



MR. G. J. MARSHALL  
Died at Shanghai March 9th, 1911

## Editorial Notes

THE usual Missionary Conference at Clifton Springs will be held this year from May 31st to June the 6th. This gathering is for the consideration of practical missionary questions, and it has always been most helpful to those in attendance. Duly accredited missionary delegates are entertained free. Further particulars may be obtained by writing to the Secretary, at Clifton Springs, New York.

This month's copy of the paper is taken up with a report of the interesting addresses which were given during two meetings held at Toronto, on April 27th. The services took place in the Hall of the Toronto Bible Training School, and were held in the afternoon and evening. We trust that with the reading of these addresses there may come to those who do so some realization of the character of the meetings and the blessing which was received. A large number of our friends was present, including a goodly number of our missionaries home on furlough, and God, by His Spirit, was in our midst. We are most thankful for what the meetings meant to those who were able to attend.

We have reduced the price of our publication, "Present Day Conditions in China." This is a most valuable book, written by Mr. Marshall Broomhall, and giving up-to-date descriptions and statistics of the new China. It is written, of course, from a Christian and missionary point of view, and it is well worth its older and higher price. Its price was fifty cents a copy, but we are now prepared to sell it for twenty-five cents, post paid. We hope that this reduction to practically cost price will secure a wide circulation.

The Mission Prayer Union slowly increases in size. It now has in its membership, on this continent, about two thousand persons. This is a goodly number of praying souls to have supporting the work at home and abroad. And yet we long for more. It has been so frequently proved that our service for China is blessed in proportion as prayer is offered for us, that we feel deeply the need of having an increasing number of God's true children remember us before the throne of grace. Will not those who read this paper, and who will count it a joy to be the Lord's remembrancers in our behalf, enroll themselves as members of our Prayer Union? If desired, further particulars concerning the Union will be given.

The Toronto Home has been honored and blessed recently by a visit from the Rev. Dr. Wardrope, from Montreal. This servant of the Lord has been long a member of our Council, and a devoted friend of the Mission, and he is one, because of his saintly character, who is always welcomed amongst us. During the present month the Doctor will reach the age of ninety-two years, which he wears with surprising ease. May his precious life be long continued!

There has been added to the list of our Council members at Philadelphia, the name of Mr. T. Edward Ross. Mr. Ross is a member of the firm of Lybrand, Ross Brothers and Montgomery, doing business, as

Certified Accountants, at Philadelphia, New York, Chicago and Pittsburgh, and it is his firm which audits the accounts of the Mission at Philadelphia. Our friend has long been in close fellowship with the Mission and we are thankful that he will henceforth be in even closer relationship with us. We trust that Mr. Ross will be blessed of God to the Mission, and also, the Mission to him.

We are expecting a number of our missionaries to return home in a short time, as their period of furlough has now come. These, together with those now at home, will make a large company of adults and children on this side of the Pacific, living in different parts. Some of the missionaries will find it necessary, on account of their health, to abstain from holding meetings, but others, after a period of rest, will be able to hold some services. Will not our praying friends remember these dear servants of God, that their health may be fully restored and that their lives in the home-land may count for much blessing to China.

Our hearts have been saddened by news of the sudden death of Mr. George J. Marshall, at Shanghai. Mr. Marshall had been suffering from an internal trouble for some time and was about to return to America with his family for rest and for an operation. He decided to undergo the operation at Shanghai and this was performed. But he failed steadily thereafter, and he passed away upon March the 9th. Our brother went to China in 1890, and labored at Kanchow, in the province of Kiangsi. His life has counted for much there, and his reward will be a great one. He leaves his wife and three children, who are now on their way home. We bespeak for these last the prayers of our friends, that they may be comforted in their heavy loss and sorrow.

"Apart from me ye can do nothing." (John 15:5, R.V.) Faber has this striking sentence in one of his sermons: "The supernatural value of our actions at any time depends upon the degree of our union with God at the time of performing them." If this is so—and it is so—then the explanation of fruitlessness is found in the lack of union with God, and the explanation of fruitfulness is found in the fact of union with Him. How this ought both to warn us and appeal to us. Evidently, the whole value of our lives, in things small and great, turns just upon this: are we in fellowship with God? If then, we value life, its opportunities and privileges, we shall make sure to walk with Christ and to abide in Him, and the least influence which will affect this relationship will be turned from with determination and abhorrence. Such thoughts give a new conception of what sin is, and what kinds of sins are to be avoided. We are to forsake the grosser sin, and the lesser sin. But also, we are to forsake all sin, since the least sin will hinder communion and prevent fruitfulness. Cut off from Christ, in the experimental sense, we are as powerless to produce spiritual fruit, as a dead branch, lying upon the ground, is to produce natural fruit.

# CHINA'S MILLIONS

TORONTO, JUNE, 1911

## The Annual Report

Presented at the Annual Meetings held at the Queen's Hall, Langham Place, W.,  
London, England, on April 25th, 1911

*"O give thanks unto Jehovah, call upon His name; make known among the peoples His doings. Sing unto Him, sing praises unto Him; talk ye of all His marvelous works. Glory ye in His holy name; let the heart of them rejoice that seek Jehovah."—PSALM 105: 1-3.*

THESE words of the Psalmist express the purport of this Annual Meeting. We assemble together that we may give thanks unto the Lord, that we may call upon His Holy Name, and talk of all His marvellous works. The Psalms are full not only of ascriptions of praise but also of history, for with the Psalmist to make known God's mighty acts was to praise Him. He therefore loved to say:

"He saved them for His Name's sake;"

"He rebuked the Red Sea also;"

"He led them through the depths;"

"He reproved kings for their sakes;"

"He opened the rock and waters gushed out;"

"He remembered His holy word;"

"He gave them the lands of the nations."

May we to-day, as we record His mercies to the China Inland Mission, glory in His Holy Name,

### THE FIELD

It is no small cause for thankfulness that, though plague, famine, and violence have occurred in various districts, China has still been preserved as a country wonderfully open to missionary work. With the exception of some disorganization to the Chefoo schools this year, the plague has not seriously affected the C.I.M. centres. In consequence of the imposition of fresh taxes, the cornering of rice, the suppression of the poppy, and anti-foreign rumors, more or less serious outbreaks of violence have taken place at a number of centres, the worst being those in Hunan, where for several days in April the city of Changsha was in the hands of organized rioters. Mention may also be made of an outbreak among the soldiers in Canton, unrest in the province of Yunnan,

a local rising in Sinkiang, and the riots at Shanghai and Hankow. In the providence of God no Protestant missionary has lost his life,\* though in Changsha practically all foreign property, whether missionary or otherwise, was destroyed. It is with thankfulness that we report that the workers in Hunan have received many expressions of gratitude from the people and officials in consequence of the attitude taken by

the Mission and missionaries in not accepting indemnity for either Mission or personal property; and there is reason to believe that, with God's blessing on this decision, more will be gained to the work than has been lost.

The year 1910 will remain famous in Chinese history for the opening, on October 3rd, of the first session of the National Assembly, which Assembly has, in consequence of strong representations to the Throne, obtained a promise of the opening of a National Parliament in 1913. Meanwhile, China's chief national problem is financial reform, for her constitutional and reform movements are involving her in increased expenditure and more serious indebtedness (in consequence of loans) to foreign Powers. China's aggressive policy in Tibet has led to the flight of the Dalai Lama to India and to his subsequent deposition by Imperial Edict. The conclusion of the Russo-Japanese

agreement on July 4th, and the annexation of Korea by Japan in August, have not strengthened China's position in her important dependency of Manchuria. Railway construction has made but little progress. Permission was given by an edict dated December 21st



MR. WILLIAM W. BORDEN, PRINCETON, N. J.  
Member of the China Inland Mission Council for North America

\*We regret that three Roman Catholic priests were accidentally drowned in consequence of the Changsha riots, and another has more recently been killed in Yunnan.



for Chinese in the army, navy, and police services, to dispense with the queue.

China has made astonishing progress in her anti-opium campaign, for there is good reason to believe, after careful investigations, that by December 31st, 1910, when the first three years' agreement between China and Great Britain terminated, China had reduced her cultivation about seventy-five per cent., though the Indian exports to China had only been reduced thirty per cent. That the Indian export of opium may speedily be terminated is a consummation to be earnestly desired.

One noteworthy feature of the year was the opening at Nanking of the Great Nanyang Exhibition, which is the first of such exhibitions to be held in China. Special and united efforts were put forth by the Missionary Societies to make use of this important occasion for the spread of the Gospel.

It may here be gratefully recorded that no lives have been lost in traveling by land or water, and though several Mission stations have been in the sphere of serious floods and fires, Mission property has been wonderfully preserved. At Changteh, Hunan, the flood rose fifteen feet above the level of the streets and was only kept out by the city wall. At Wanhien a most disastrous fire destroyed nearly half the city, causing great loss and suffering, but the Mission property, though in great danger, was in God's mercy preserved. At Kucheng, Hupeh, the whole block of buildings among which the Mission premises stood was destroyed by fire, with the exception of the Mission premises, the shop next door, and a house where a widowed Church member lived.

#### THE MISSION'S STAFF

During the year fifty-three new workers joined the Mission, including three former workers who rejoined the work after temporary retirement. Of these fifty-three, thirty were from Great Britain, six from North America, two from Australasia, seven were Associates from Germany, four from Sweden, one from Norway, while three joined or rejoined the Mission in China. (For details see note 1 opposite.)

After deducting the loss of nine workers by death, and the retirement of nine more on account of failure of health, marriage into other Missions, family and other reasons, there has been a net gain of thirty-five workers, making a total of 968 at the close of 1910. (For details see note 2 opposite.)

It will be seen from these figures that the Mission's staff of foreign workers is only thirty-two short of 1,000, and to these are to be added no fewer than 2,008 Chinese colleagues, 689 of whom are either self-supporting or are supported by the Chinese Church. For such a staff of workers we give thanks unto the Lord, but we need constantly to "call upon His Name." There is no need to labor the point that the direction of a Mission with such a staff and such far-reaching operations is replete with difficulties and heavy responsibilities, and we would seek earnest and constant prayer for Mr. Hoste and for those associated with him in China and at home, that they may have health and heavenly wisdom for this great enterprise. We cannot too often remind ourselves that such a work can only be maintained and saved from

disaster by the absolute control and direction of God Himself.

#### THE HONORED DEAD

The nine beloved workers who have been taken from our ranks by death during the year are the following:—Miss C. M. Biggs, Mr. J. F. Broumton, Rev. W. J. Doherty, Mrs. R. W. Kennett, Rev. A. O. Loosley, Mr. C. F. Nystrom, Miss B. J. L. Reynolds, Mrs. J. Southey, and Rev. W. C. Taylor.

The death of nine workers from more than nine hundred laboring in the trying conditions inseparable from missionary work in China may be considered numerically small, but nevertheless the loss to the Mission is severe, especially as some were workers of long experience. Only two had given less than ten years' service to China, and the remaining seven had devoted an average of more than eighteen years to the service of the Mission. These have labored and others are now entering into their labors. To-day, for instance, when we are rejoicing at the wonderful work of grace among the aborigines in south-west China, it may be remembered that Mr. Broumton, who commenced work in the province of Kweichow thirty-four years ago (1877) was privileged to baptize the first three converts from among the Miao—the first-fruits of a glorious harvest. "And I heard a voice from

#### NOTE 1.

Country.	Returned.	New Workers.	Total.
Great Britain	13 men 22 women	6 men 24* women	65
North America	" " 3	" 3	6
Australasia	2 " 1 woman	2 " "	5
Accepted in China		1* man 2* "	3
<b>Total Members</b>	<b>15 men 23 women</b>	<b>10 men 31 women</b>	<b>79</b>
Scand. China Alliance	1** man 1 woman	3 men	5
German China Alliance	1 " "	3 women	4
Liebenzell Mission		2 " "	2
Norwegian Mission	1 " "	1 woman	2
Swedish Mission in China		1 man	1
German Women's Union accepted in China		2 women	2
<b>Total Associates</b>	<b>1 man 3 women</b>	<b>4 men 8 women</b>	<b>16</b>
<b>Summary :</b>			
Members	15 men 23 women	10 men 31 women	79
Associates	1 man 3 women	4 men 8 women	16
<b>Grand Totals</b>	<b>16 men 26 women</b>	<b>14 men 39 women</b>	<b>95</b>
	<b>42 Returned</b>	<b>53 New Workers</b>	<b>95</b>

\*One of these rejoined the Mission after temporary retirement, making 3 in all who rejoined.

\*\*Transferred at marriage from Swedish Holiness Union to Scandinavian China Alliance.

#### NOTE 2.

	Men.	Single Women.	Wives.	Widows.	Total.	Stations.
Members	278	241	211	22	752	159
Associates	92	67	52	5	216	56
	370	308	263	27	968	215

heaven saying, write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

#### FINANCIAL MERCIES

The year, though by no means free from financial trial, yet has its record of wonderful mercies, so that we can say: "Let the heart of them rejoice that seek Jehovah."

Without speaking of the funds of the Associate Missions (with their 216 workers) which do not appear on the Mission's books in England, but which will be included in the larger Report, we thankfully report, as is the custom at these Annual Meetings, the income received in Great Britain, together with the donations received in China, and the remittances received in China from North America and Australasia. These are as follows:—

Received in England during 1910	\$190,113.31
Received in China, and remittances to China from North America and Australasia during 1910	67,367.10
	<u>\$257,480.41</u>

Comparing these figures with the monies received from the same sources during 1909, there is

A decrease in the income received in Great Britain of	\$ 578.83
And a decrease in the donations given in China and remittances to China from North America and Australasia of	3,298.90
Making a total decrease of	<u>\$3,877.73</u>

It is not possible in a few words to present the whole financial problem, but we will attempt to indicate the more important aspects of the question that we may ask for definite prayer and praise in regard to this subject.

A decrease of \$3,874.00 between the incomes of 1910 and 1909 would not in itself call for much comment, but it will be remembered by some that the income for 1909 was \$56,580.00 lower than 1908. The years 1907 and 1908 were, however, exceptionally good, and are in themselves hardly fair guides. A fairer basis for comparison will be the average of the ten years 1900 to 1909 inclusive. This shows a decrease in 1910 of \$19,100 below the average of those years, although the staff of the Mission has considerably increased during that period. It will therefore be seen that during the past year the Mission has had to face the problem of providing for a larger number of workers and a growing work with a smaller income. This has only been possible by the assistance given through special funds, together with a slight reduction in the personal remittances to the workers.

When it is remembered that a large amount of the Special Funds is provided from the Morton Legacy, which is rapidly drawing to a close, the figures for 1910 certainly emphasize the need for prayer that the General Funds of the Mission may be largely increased.

While it will be recognized that the year has certainly had its financial trials, which have called for much economy and some self-denial, it can yet be thankfully recorded that the work has not appreciably

suffered. The year has had its wonderful deliverances, some of these being so marked as to abundantly demonstrate the fact that God does hear and answer prayer, even though He may, at times, be pleased to allow His children to feel their need and dependence.

Though it does not properly belong to the Report for 1910, we are most thankful to be able to state that the income received in Great Britain during the first quarter of the present year 1911 has exceeded by a little over \$29,200.00 the income for the corresponding quarter of last year, and by more than \$20,683.00 the income for the corresponding quarter of 1909. This has already enabled the Mission to forward to China such sums of money as will suffice to have relieved the strain both to the work and workers occasioned by the straitness of last year. Thus are we taught both "how to be abased" and "how to abound." During the forty-six years of the Mission's history the lessons of how "to suffer need" and how "to abound" have been varied as God saw they were necessary, and to-day we are again called upon "to remember the years of the right hand of the Most High," being neither depressed by the year of trial nor neglectful of prayer in the year of prosperity. There are not a few signs to show that the measure of shortness experienced during 1910 has been helpful in emphasizing our position of dependence upon God and in stirring up many to renewed prayer. Will those who remember the Mission in their prayers join with us in asking God for the necessary increase in its General Funds.

#### BAPTISMS

As we turn from a consideration of the means God has given to a brief review, so far as that is possible with our limited knowledge, of the results which have been vouchsafed, we find fresh cause to say: "Sing unto Him, sing praises unto Him," for the reports, so far as they are yet to hand, tell of some 2,832 baptisms during the year. As we think of these nearly 3,000 souls who have publicly confessed their faith in Christ, and are enjoying the immeasurable blessing of being turned from darkness to light and from the power of Satan unto God, we cannot sufficiently praise God. Yet at the same time let us frankly confess that we need to stir up ourselves to seek greater things from God, and we would venture to dwell a little more in detail upon this point, that we may recognize not only the causes for praise but the urgent need for prayer.

It is now nearly forty-six years since Mr. Hudson Taylor yielded himself to God at Brighton for the leadership of this work, and forty-five years since the sailing of the *Lammermuir* party. During these years some 36,500 Chinese have, in connection with the work of the C.I.M., publicly confessed Christ in baptism. Of these 36,500, nearly 13,000 (to be exact 12,964) were baptized during the thirty-five years which preceded the Boxer crisis, and the remaining 23,500 during the years which have succeeded that baptism of blood. It will be recognized that the last ten years have witnessed a considerable increase in baptisms as compared with the early years of pioneer work. But this is, of course, what would naturally be expected. The apparently barren years of ploughing and of seed-sowing are now bringing forth their

harvest. But should we not look for yet greater things? The average number of baptisms per annum for the last ten years has been about 2,600. Without in any sense under-estimating the value of these figures—and we thankfully recognize that the Mission has been used of God both at home and abroad in ways statistics cannot show—the question still arises, Is it not time to expect yet greater things from God?

If those who go down to the battle and those who tarry by the stuff share alike in the spoil, they also share alike in the responsibility of prayer, and we would seriously ask for definite prayer that it may be given to the Mission to see a large increase in the number of those who profess their faith in Christ during the succeeding years. May we venture to present this request in a way to secure definite prayer? In four years' time, *i.e.*, in 1915, the Mission will, if the Lord tarry, celebrate its jubilee. An annual increase of baptisms from 2,600 to 3,500 during those four years would mean that thanks could be given to God upon that jubilee for 50,000 souls who had publicly joined the Church in China as a result under God of the Mission's labors. What cause for jubilee such a fact would be! Without pressing this thought, we throw it out as a suggestion. But whether we take up this definite petition or not, let us all seek greater things for the glory of God and the good of immortal souls.

#### SOME GENERAL FEATURES

Having enlarged upon this special subject of baptisms, space will only permit the briefest references to a few of the general features of the work.

In a number of the stations the Christians are manifesting an increasing sense of responsibility for the

with an aggregate membership of ninety-four members, contributed the equivalent of fifteen months' service free of charge. In Honan the members of another church have systematically visited 1,448 villages out of 2,211 in their district, and they hope to visit the remainder this year.

Another church in the same province, which, in consequence of the ill-health of the missionary—occasioned by his terrible sufferings in 1900—has been without a resident missionary for some years, has most liberally subscribed towards the purchase of much-needed premises. Out of much poverty they subscribed some 500,000 cash (roughly about \$245.00) towards the sum required, many of the women giving rings and ornaments upon which a value far exceeding their intrinsic worth must be placed.

There are on all hands ever-increasing opportunities for preaching the Gospel, as also openings for reaching the student and official class. At a conference of the Evangelistic Association held at Hankow, preaching took place at thirty centres in the city, when, it is estimated, some 60,000 persons heard the message of salvation during the period of six days. One of our workers was privileged to preach to more than four hundred students from the Government schools, and these youths listened splendidly. Another worker conducted a seven days' mission at Taichow, in Kiangsu. The meetings were held in a teashop rented for the purpose, and at each service the attendance was from 300 to 700 persons. In Lanchowfu, the capital of Kansu, Dr. Laycock has, in consequence of medical relief which he gave to the Prefect, obtained special opportunities for speaking of the Gospel to the officials from the Viceroy downwards.

In Hwochow, Shansi, Miss Gregg held a special mission for women and girls, when there was an average attendance of about 500. It is estimated that 1,000 women heard the Gospel daily. At the testimony meeting 225 women spoke, more than half of whom professed conversion to God. Special missions for the deepening of the spiritual life have been held in the west and north of China by Mr. Lutley and Mr. Wang, his colleague, when many have, after painful confession of sin, entered into a new and fuller experience of the Christian's privileges in Christ.

These are but a few illustrations of the steady and systematic work proceeding at some 200 central and 830 out-stations and surrounding districts. While, as our Lord said, "it is impossible but that occasions of stumbling should come," and these exist in China as elsewhere, there are growing indications of progress and blessing, and



EAST VIEW OF THE ANGLO-CHINESE COLLEGE AT TIENTSIN

evangelization of the country, and it is one of the most cheering features of the work that many of the converts are ready to exercise self-denial to this end. In not a few centres the Christians are regularly giving time to the preaching of the Gospel. As an illustration it may be mentioned that two churches in Shansi,

having regard to the whole-hearted devotion of those on the field who are diligently preaching the Gospel, and the sympathy and prayer and gifts of the many at home, it would be strange if these signs of God's presence were absent.

The year will long be remembered by reason of the great World Missionary Conference at Edinburgh, which Conference we trust will be but the starting point for a more devoted missionary advance. This Conference, in conjunction with other Mission matters, was the occasion for the coming to England of Mr. Hoste, the General Director, Mr. Southey, the Director in Australasia, Mr. Polnick and Pastor Coerper, the Directors of the Associate Missions in Germany.

In recording the visit of these Directors of the work in other countries, we would take the opportunity of reminding our friends that the Mission has Home Centres in the United States of America, in Canada, and in Australasia, in addition to eight Associate Missions with Home Centres in Europe, which complex conditions not unnaturally make heavy demands upon the strength of the General Director and those associated with him. We praise God for the bond of Christian love which unites these workers of so many nationalities and sections of the Church of Christ in the blessed co-operation for the evangelization of China.

This year, when the English-speaking peoples are celebrating the Tercentenary of the Authorized Version of the Bible, and when the King and citizens alike acknowledge that Book as our "first of national treasures" and "the most valuable thing this world affords," we would also bear our testimony to what that Word has been to the China Inland Mission and, through its laborers, to China. In the first instance it emboldened Mr. Hudson Taylor to attempt the seemingly impossible task of evangelizing inland China without human guarantee of support; it has encouraged more than a thousand persons in connection with the C. I. M. alone to follow his example; and it has united in the most cordial relations peoples of many nationalities and of almost every section of the Protestant Church within the circle of one organization for this

great enterprise, so that all minor distinctions of sect have been almost forgotten. And the Mission's faith in the promises of God recorded in that Word has been more than justified by the opening up of the closed provinces of China, by the breaking in pieces of doors of brass and the cutting in sunder of bars of iron, by



Photo by) MR. HO, AN EX-PRIEST, NOW AN EVANGELIST [Rev. H. A. Sibley  
He is out with his gospel wheelbarrow on market day. Mr. Ho is holding up a banner  
which illustrates the broad and narrow way

the baptism of more than thirty-six thousand persons and the influencing of countless thousands more, by the receipt of more than one and a-half millions of money for the support of the work without authorized collections or appeals, and by numberless other encouragements and helps which eternity alone can reveal. And to-day we pray that the Mission may still be guided by that Word, that every member may be loyal and obedient to its commands, and that every worker, be he Chinese convert or foreign teacher, may be enabled more effectually to wield the Sword of the Spirit, which is the Word of God, and that thus the future may give us even more abundant cause to talk of all His marvelous works and glory in His Holy Name.

## The Bible in China

**T**URNING from a consideration of the blessings we as a nation have received, it is impossible not to desire that other nations may enter into a like inheritance. The prayer of Erasmus was: "I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. . . . I would that the husbandman at the plough should sing something from hence, that the weaver at the loom should sing something from hence, that the traveler might beguile the weariness of his journey by narration of this kind." The retort of Tyndale to an opponent was: "If God spare my life, many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost." These prayers and desires have in large measure been fulfilled, but there is much

which needs to be done ere China and the other countries of the world are in a like condition. Concerning China, it can now be said that in the main the translations are ready, and the country is open and enjoying full freedom to read the Word of God, but as yet, scarcely half a million Bibles, and less than three million New Testaments, have been circulated among China's four hundred millions. It is true that more than forty million portions of Scriptures, that is, single gospels, psalms, etc., have been sold in that land, but the number of whole Bibles and New Testaments is as stated above. The greatness of the task is almost beyond our power to appreciate, for it has been estimated that it would cost three million pounds to give a single copy of one of the gospels only to every Chinese throughout the empire.—From the English "Millions."



# China and Indian Opium

(The Agreement Signed)

From "London Weekly Times"



Photo by) A field of poppies as they (W. T. Clark, M.D.  
used to grow in the Talifu district, Yunnan

Peking, May 8, 1911

The opium agreement was signed to-day by Sir John Jordan and the Wai-wu-pu. The following is a careful *precis* :—

The British Government, recognizing the sincerity of the Chinese Government and its pronounced success in diminishing the production of opium in China during the last three years, agrees to continue the arrangement made in 1907 for the unexpired period of seven years under the following conditions :—

Article I.—China shall diminish annually during the next seven years the production of native opium in the same proportion by which the annual export from India is diminished.

Article II.—China having adopted a rigorous policy for prohibiting the production, transport, and smoking of native opium, the British Government agrees that the export of opium from India shall cease in less than seven years if proof is given that the production of native opium has completely ceased.

Article III.—The British Government agrees that Indian opium shall not be conveyed to any province of China which has effectively suppressed the cultivation and import of native opium. It is understood, however, that the closing of the ports of Canton and Shanghai to the import of Indian opium shall only take effect as a final step for the completion of the above measure.

Article IV.—During the period of the agreement the British Government is permitted to obtain continuous evidence of the diminution of cultivation by local inquiries conducted by British officials.

Article V.—China may despatch an official to India to watch the opium sales and the packing of opium, but without any power of interference.

Article VI.—The British Government consents to the increase of the present duty to 350 taels per chest, the increase taking effect simultaneously with the imposition of an equivalent excise tax on native opium.

Article VII.—So long as the additional article of the Chifu agreement is in force, China will withdraw all restrictions now placed on the wholesale trade in Indian opium in the provinces. The foregoing articles shall not derogate from the force of laws published, or hereafter to be published, by China to suppress the smoking of opium and to regulate the retail trade.

Article VIII.—During 1911 the Indian Government will issue export permits for 30,600 chests, progressively reducing the number until the extinction of the export trade in 1917. Each chest so certificated may be imported into any Treaty port in China.

Article IX.—This agreement may be revised at any time by mutual consent.

Article X.—The agreement comes into force on the date on which it is signed.

## ANNEXE

All uncertified Indian opium in bond at the Treaty ports and Hongkong on the date of signature which is intended for the Chinese market shall be labelled, and on payment of the present duty shall be entitled to the rights and privileges of certificated opium; but opium now in bond at Hongkong must be exported to a Chinese port within seven days of the date of signature. All other uncertificated Indian opium shall for two months from the date of signature be imported through Shanghai and Canton only. Afterwards all Treaty ports shall be closed to uncertificated opium, provided China obtains the consent of the other Powers. In addition to the annual reduction of 5,100 chests, the British Government agrees to reduce the imports of Indian opium still further in each of the years 1912, 1913, and 1914, by an amount equal to one-third of the total amount of uncertificated Indian opium in bond at the Chinese Treaty ports and Hongkong on the date of signature *plus* one-third the amount of uncertificated Indian opium landed during the ensuing two months at Shanghai and Canton.

Mr. Montagu, the Under-Secretary for India, was asked on Tuesday in the House of Commons to state the result of the negotiations with China respecting the termination of the Indo-Chinese opium traffic, and he replied that the treaty with China was signed on Monday, and that the summary of the treaty which appeared in *The Times* (and which is reproduced above) could be taken as correct.

He said that during the next seven years the revenue of \$14,700,000.00 received by India from the export of opium to China might disappear, but that it would be premature to consider now the question of a contribution from the Imperial Exchequer.

"The only darkness which a child of God feels to be unendurable is that which is caused by the hiding of his Father's face. If the veil is removed from God's countenance he is content it should remain upon his circumstances."

# Evidences of the Spirit's Work in Kiehsiu, Shansi

BY MISS F. L. MORRIS



Photo by] READY TO START ON A JOURNEY [Mrs. L. H. Linder  
A typical Shansi Cart

**S**INCE last writing to you many things have come to our notice which show us that God is working in our midst, but we feel that we have as yet seen only a very small beginning of what we know the Lord is longing to do, and I would ask all of you, who are deeply interested in the coming of the Kingdom of our Lord Jesus Christ, to plead for the quickening power of His Holy Spirit in much deeper measure.

We have been greatly encouraged of late by seeing several of the church members making special efforts to do personal work among friends and relatives, both in the city and out in the villages. We long that each one of them may become soul-winners and have felt that their efforts in the past have been much too general, so have been praying that God would lead them to seek to win individuals. One old man, on receiving his month's wage, invested the whole amount, one thousand cash, or fifty cents gold, in the purchase of pocket New Testaments to give to men whom he was seeking to win for Christ. Another man, who is not by any means well off, on being paid two thousand cash for a month's work, handed the whole amount over to the church fund to be used for God's work. Still another told us of how God had impressed upon his heart that he should seek to win a certain young man, and as the said gentleman was a member of a rich family and he had never before visited in his home, he did not know how to reach him for a personal talk. He took the matter to God in prayer, and the thought occurred to him that if he could meet the young man on the street he would have the desired opportunity, so he asked the Lord to cause him to meet the man when he went out. He got up and started out and one of the first persons whom he met was this same young man, so he invited him to go with him to his home where they had a quiet talk. This, naturally, strengthened his faith and he has asked us to unite with him in prayer that he may win this soul for Christ. Will you who

read this not join with us? These results are but further tokens that our God is a prayer-hearing and answering God. "Hitherto ye have asked nothing in My Name: ask and ye shall receive, that your joy may be made full."

You will be glad to know that not only has the Lord graciously healed Mrs. Chin of her mental trouble, but that He is now using her in His service. Out of thirteen women who came to our first Bible class this spring, three testified to having been greatly helped and blessed through Mrs. Chin, and she is now seeking to help others in the Lingshih district, where she at present resides. Pray that God may make her a winner of souls in this district where almost no work has been done among the women. Another little woman, who has been opposing her husband for three or four years, was led through her child's illness to come in to this class for women. It was blessed to see the way in which she drank in the truth, and she returned to her home saying that she would no longer resist, but be one with her husband in accepting Christ as her Savior. He tells us that she is indeed changed and asks him to help her every evening with her reading and study of the outlines of the subjects taken in the Bible Class. Then they kneel in prayer together. He is full of joy that his prayers have been answered after almost four years of waiting. He has seldom failed, during the past three years, to pray for her in the public Sunday morning prayer service, often with tears because of her hardness of heart and his own failures. Do you wonder at the joy which now fills his heart and enables him to pray more confidently for his old mother, who has not yet yielded? Two other women also definitely decided for the Lord during this class. One dear old soul, who had come in simply because she loved her son and he wished her to come, said that another time her son would not need to persuade her because she, herself, longed to know more about Jesus.

Just recently an incident has come to our notice which enables us to understand more fully the secret



Photo by] RE-ROOFING MISSION PREMISES IN LUCHENG, SHANSI [Mr. A. Iwanings  
Note the tiles on the ground

of our late elder Chin's success as an evangelist. Shortly after his death we received a letter addressed to him from a Mr. Chao, who was, at that time, engaged in business in Shantung. From this letter we learned that Mr. Chao had broken off opium in Mr. Chin's refuge about a year previous, and that at the time of writing he had come to a definite decision to follow Christ. From then until a few months ago we heard nothing further of this man when, through Miss Romcke, we learned that he had returned to his home in the Hsiao district and was an earnest Christian. It seems that Mr. Mungeam had noticed Mr. Chao coming fairly regularly to the Sunday services, and that he very frequently brought others with him. He became acquainted with him, visited him and, feeling that he was in earnest for the Lord, invited him to lead one of the Sunday morning prayer meetings. During the course of this meeting Mr. Chao told of having broken off opium in Mr. Chin's refuge here, of having returned to his business in Shantung where he again heard the Gospel, and of his decision for Christ. He said that while he was in the refuge he could not understand Mr. Chin, and after leaving he could not forget him. He wondered why he should take such an interest in his soul as to weep over him in prayer. He continued to read the New Testament which he had bought while here, and evidently the memory of Mr. Chin's anxiety for his soul's salvation haunted him. He finally decided for Christ, but his employer objected to his reading the Bible in his shop, in spite of the fact that Mr. Chao assured him that he would serve him faithfully and only read when he had nothing else to do. As his employer insisted on his giving up the reading of the Word of God Mr. Chao gave up his business and came home. Shortly before coming home his wife had died and, just recently, he lost his only son, but in spite of these tests to his faith he is going forward in his Christian life, resting upon the assurance that God is true. This is the third businessman whom we know of having broken off opium with Mr. Chin and, after having returned to his business in Shantung, accepted Christ as his Savior. In each case these men have given up their business and returned home rather than give up their faith in Christ. When we remember that before entering the refuge they had never before heard the Gospel, and that they were only here for two weeks, we realize what Mr. Chin's influence over them had been during

that short time. How many of us are so filled with love for souls that unsaved ones, who have been with us for so short a time, cannot get rid of the memory of our anxiety for their salvation? We are reminded of God's Word, "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

In my last letter I mentioned that we hoped to put more of the responsibility of the evangelistic work upon some of our advanced Christian women. We have done so and believe that God has blessed both them and us in this shifting of the responsibility unto the shoulders of the Chinese women. They have spent two weeks in two different villages, the first time for evangelistic work only, and again this spring another two weeks in a village where they also had definite Bible Class work.

We do praise God for what we have heard of blessing received by the women in both places, but more particularly in that these two women now have a keener sense of the great need all about them, and are much more burdened for the women because of having done this work among them. Experience is a necessary teacher in spiritual as well as in other lines of work. Please pray for these women as they hope to do more work of this kind during the year.

One of our Christians, a man who lives up in the Ch'in-uen hills, became offended over some small matter and has not been in to any of the services for months. We felt that the Evil One had gained a victory in his life and were much in prayer that God would teach him and bring him back. Last Sunday it was our great joy to see him here again, and in the morning prayer meeting he confessed to his coldness

and sin asking the Lord to forgive him. His wife and five children are all down with typhus fever and he feels that this trial has been permitted of God to bring him to repentance and to teach him. He seems very humble and repentant and we do trust his family will soon be well again. Though we sympathize deeply with him in his trouble, we do praise the Lord for this which has brought him to see his true condition before God, and would like to ask you to join us in prayer that from this time he and his family may be wholly for God. This is the only family of Christians for miles around in that mountainous district, and if they were filled with the love and power of God they might be used in bringing many to a knowledge of the love of Christ.



Photo by

CHONG-SIN OR FAITHFUL HEART

(Miss A. Munson)

One of Shansi's future men. Prayer is asked that he may grow up true to the meaning of his name

# Our Shanghai Letter

(Extracts)

BY MR. JAMES STARK

THE famine conditions are increasing in the north of the province of Kiangsu. Smallpox and famine fever are very prevalent, while heavy rains and cold weather have spoiled many of the wheat crops. Some of these have already rotted in the field, and low-lying lands, Miss Saltmarsh tells us, are still under water.

At Nanchangfu, the capital of Kiangsi, a section of the population are agitating for the speedy opening of a Chinese Imperial Parliament. At a public meeting held there recently the name of a man was mentioned who had cut out a piece of his flesh and with his blood had written the words *Soh-K'ai kueh-huei*, "Hasten to open the National Assembly."

From the province of Kweichow Mr. Cecil-Smith reports that, on recent trips to the country, he was glad to note the absence of opium cultivation. He was told, however, that in some other parts of the province, and in out-of-the-way places, opium is still grown. But it seems to him only fair to say that a very real step forward in opium suppression has been taken. In place of the poppy, wheat, peas and beans are now grown.

The Rev. D. W. Crofts, who some time ago paid a visit to Tsunyifu, Kweichow, has sent a graphic account of his journey. The following passage will, I think, be of interest to you.

"I was surprised at the size of the city. No city east of Kwei yang can be compared with it for population. It is also an important business centre. Within recent years a large high school has been built, and has now some three hundred pupils. A modern printing establishment is turning out considerable quantities of school books, government publications, etc. We saw the printers running off one press lithographic sheets of a girls' reader, beautifully done. The press next to it was turning out sheet calendars, telling the time of emergence of lucky stars, and giving other information necessary for computing luck, proper colors for the various parts of the "Spring Cow" which occupies a prominent place in the ceremony of welcoming the Spring. It puzzles us to imagine how they are going to harmonize scientific education and this old system of astrology, geomancy, etc."

With regard to his return to his station at Chenyuan, Mr. Crofts writes:

"As I came along by the city wall I was surprised to see a telegraph wire strung from the top of the wall to the opposite side of the river. During my absence the great, throbbing world had crept into our quiet town and claimed us as belonging to it. Oh! that it were equally easy to bring the electric touch of saving love into every heart of these poor people! God grant that many may soon come into connection."

Since the date of my last letter seventy-three baptisms have been reported, and many letters containing encouraging news have been received. Miss Cable, to whose excellent opportunities of making known the Gospel to the yamen ladies in Hwochow, Shansi, I made reference in a previous letter, writes: "The

ladies continue to be very friendly, and we hope that they may be led to know Him who alone can satisfy."

Mr. Edward Hunt has just concluded a Bible school for the preachers in the Wenchow district. At some of the meetings between seventy and eighty were present.

In the Kiangsi Provincial Training Institute at Nanchangfu, Mr. W. S. Horne has at present ten students for whom he would value your prayers.

Mr. Adam Grainger reports that the Bible Training Institute at Chengtu, Szechwan, has been reopened with twelve students, nine of whom are men and three are women. The course extends over a period of two years. These students come from various walks in life, and represent the teaching, the merchant and the farming classes. They have all been accepted for training because of the spiritual qualifications and preaching gift of which they have given evidence. May I bespeak your prayers on their behalf.

Last month a three weeks' Bible school was held by Mr. Alexander Miller at Ninghai, in the province of Chekiang. Forty-five men and seventeen women took advantage of it. Miss Biggam writes: "Our Bible school is now a thing of the past, but we still praise God for the blessing He gave us in answer to prayer."

At Yungchow, in the same province, Mr. Miller recently conducted a similar school, at which there was an average attendance of sixty-two men and women. His ministry was much appreciated. Mr. Gracie writes that three times a day these converts were to be found "listening with devout attention, to the exposition of God's truth, and seemingly drinking it in to their souls' satisfaction." "It was grand," he says, "to see how they all listened with earnestness and determination. I am sure they never before realized how near God was to them, nor how much He had promised to be with them, and would be to them if they would only exercise faith in Him."

In recent letters I have referred to the increased readiness with which the Chinese converts are engaging in voluntary effort for the evangelization of their own people. Miss F. M. Williams of Sintientsi writes:

"During the past month six of the Christian men have been itinerating, two and two, in this district, preaching the Gospel, selling Scripture portions, and distributing tracts; they have visited thirty-eight market villages, may there be much fruit from this seed-sowing."

It must not be assumed that all the letters received from the field bring bright and cheering news: on the contrary, some of them tell of trials and disappointments, of spiritual declension, failure and sin, alike in church members and church leaders. Recently two evangelists fell sad victims to temptation, one of them in a financial transaction, and the other in the matter of an illegal marriage. Problems and difficulties confront the missionary on every hand, calling for the exercise of wisdom and tact and patience and grace. I mention these things so that you may be able the more intelligently to pray for the work and the workers.



## Tidings from the Provinces

### Prayer Topics

Will our readers carefully note the requests for prayer in Miss Morris' article and definitely remember these requests, also those mentioned in the latter part of our Shanghai letter.

We would ask, too, that special remembrance be made of our missionaries who are in the famine-stricken districts. Ask that they may be kept strong physically, and able to resist the diseases which surround them and which are the result of the awful famine which has raged during the past months and is still raging.

As the summer months are so near we need to pray for the health of our missionaries on the field, that the lives of God's servants may be precious in his sight.

### News Notes

Kukien province, and especially Foochow city, has been a centre of as energetic agitation against opium as almost any other place in the empire. In view of the coming international Anti-Opium Conference and the efforts being made in favor of reduction of the period of the Opium Treaty, local reformers are very active.

Opium suppression in Kweichow province has not been altogether easy. At a place called Biendan Shan, in the Anshun prefecture, there has been open resistance, resulting in bloodshed. So far as I have seen during several journeys north and south this (Kweiyang) prefecture appears to be quite free of opium cultivation.

The commercial enterprises of Kaifeng in Honan are varied. The electric light has already been installed and lights several of the main streets. A flour mill was in process of erection, but we hear that the promoter is in difficulty from lack of sufficient capital. A match-making factory is also to be started.

Foochow has at last reached the stage at which it can have an electric light system. It looks like a certainty this time, for the poles are being put in.

A new Chinese paper has been launched in the province of Fukien. It is published by the North Fukien Tract Society and is designed to be at once a spicy, up-to-date publication, and to contain strong Christian articles. Mr. Uang Naishang, until recently a member of the provincial assembly, is the editor. Designed primarily for the reading people of the Missions, it bids fair to have a much larger circulation because of the editor's repu-

tation among the gentry and literary men. He is a man of high Chinese scholarship and holds a position of unique influence in that he is perhaps the best native orator of Foochow. The paper "*Cau Hui Kung Dao Pao*" is issued every two weeks, beginning with a circulation of three thousand. Its normal reading public will extend as far south as Amoy, and up the Min river to the interior prefectures.

### Kiangsi

JAOCOW—At New Year presents were given to the lepers in the leper asylum here. This institution is carried on by the natives. There are at present thirty-two lepers in the asylum, which is situated in a lonely place outside the city, reminding one of the law in Israel that lepers had to dwell "without the camp." On seeing the maimed limbs and sufferings of these people in all stages of the disease, one felt thankful, as perhaps rarely before, for the blessing of health. The lepers gathered round us and we preached to them for a while, giving tracts and books to all who could read.

We were fortunate in securing the use of two empty shops (as preaching halls) in different parts of the city, during the first month, and held nightly meetings, which were well attended, the audiences numbering up to sixty or more. Some four or five of the listeners told us of their intention to follow Christ, and a goodly number have shown interest in the Gospel by coming to worship since the meetings stopped.

One of the shops just mentioned was lent us rent free by an old man named Ien. Several years ago this man came to Dr. Judd and asked if he could live on our compound and learn the Gospel, offering to pay for his food. His request could not be acceded to, and a bit later he joined a vegetarian society, took a vegetarian vow in the hope of cultivating virtue, and began worshipping the sun, etc. Prayer was offered that the old man might be brought to know the truth, and from time to time he heard the Gospel from Dr. Judd. Recently he began to manifest renewed interest in our teaching, offering us the use of a shop of his to preach in during the first month. The old man himself came often to the services and decided finally to break his vegetarian vow, which he had kept for about three years. A week ago he broke the vow, having dinner with us, taking meat, etc., with the others, and now is worshipping God. Having realized the emptiness of vegetarianism to

save and satisfy, we pray that God may open his heart to know Christ and His salvation fully.—*Mr. A. L. Cannon.*

### Monthly Notes

#### DEPARTURES

On May 19th, from Quebec, Dr. and Mrs. Hogg and two children, for England.

#### ARRIVALS

On May 11th, at Vancouver, Mr. and Mrs. B. Ririe and two daughters, Miss C. M. Langman, from Shanghai,

### Baptisms

	1910	
SZECHEWAN—		
Nanpu	- - - - -	19
SHENSI—		
Lantien out-station	- - - - -	9
YUNNAN—		
Yunnanfu	- - - - -	5
CHEKIANG—		
Pingyanghsien	- - - - -	14
HUNAN—		
Changsha	- - - - -	4
	Previously reported	51
	Total	2707
	Less erroneously reported from Kaihsien	1
	Total	2757
	1911	
SHANSI—		
Huanyuan and out-stations	- - - - -	15
Tatungfu	- - - - -	9
Fengchen	- - - - -	3
SZECHEWAN—		
Paoning and out-station	- - - - -	2
Shunking	- - - - -	2
KIANGSI—		
Kanchow Ki	- - - - -	3
CHEKIANG—		
Wenchow and out-station	- - - - -	7
Sungyang and out-stations	- - - - -	13
Fenghua	- - - - -	2
Pingyanghsien	- - - - -	6
ANHWEI—		
Shucheng An	- - - - -	1
Yingchowfu	- - - - -	1
HUNAN—		
Changteh	- - - - -	7
	Previously reported	71
	Total	37
	Total	108

## Editorial Notes

**W**E shall be thankful if the subscribers to CHINA'S MILLIONS will do what they can, for China's sake, to make the paper known to Christian people. It is almost as easy to give or post the monthly copy of the paper to some friend as to throw it away, and the former course may do good beyond imagining. As an illustration of this, may we say that most of the candidates of the Mission have offered for service in China as a result of reading copies of this paper. Please think and pray, therefore, about what you will do with your copy when you have finished with it.

The World's Sunday School Association has established, in connection with its many activities, what it calls, a Waste Material Department. This department collects Sunday School material no longer desired and distributes the same among the missionaries working in foreign lands. Many of our own missionaries have applied for such material, including the large, quarterly lesson picture rolls, the small lesson picture cards, and also, pictures in general. Possibly some of our friends would like to assist in this matter. If they would, will they please communicate with the Rev. Samuel D. Price, of 805 Hartford Building, Chicago, Ill. In reply, instructions for mailing, etc., will be forwarded.

One of the greatest events of modern times has just taken place, namely, the reaching of an agreement between the British and Chinese Governments to abolish the traffic in opium between India and China. China has begged hard for this for years, and noble men in Britain and elsewhere, have prayed and worked with splendid devotion toward this end; and now it is a fact. The agreement is, practically, as follows: (1) The importation of Indian opium shall cease as soon as the cultivation of the opium in China ceases. (2) Meanwhile, the duty on imported opium may be increased threefold. (3) The stocks of Indian opium, amounting to 20,000 chests, may be sold without a time limit, but the Indian imports shall be correspondingly decreased. These arrangements leave China clear to free herself from her national curse; and it is the opinion of those who are in the position to know that she will do this within two years. Let us not fail to praise God for this wonderful answer to prayer and faith.

A Chinaman has recently issued a book calling upon the Christian nations to withdraw their "Bibliolatrrous missionaries" from the Chinese Empire. He urges this because he is convinced, so far as religion is concerned, that the Chinese are quite equal to the task of working out their own salvation. The book is evidently an attempt on the part of Confucianists to protect their system from the inroads of Christianity, and, as such, it may be regarded as one of the "dying gasps" of that effete religion. On this account, as well as on other accounts, the volume is hardly worthy of notice. But we comment upon it, to make a single deduction from it. Judging from the past, how long would it take China to work out

her own salvation; and what would that salvation be when it was worked out? China has been a separated nation from before the time of Abraham, and hence, she has had millenniums in which to save herself. And behold what she is! No, the experiment has been too long tried, and with too painful results to have it continued longer. China needs now, what she has ever needed, the revelation of God in Christ. This is her only hope.

We received, some time since, a letter which much touched and blessed us. It was from the Secretary of the American Board, who wrote to forward to us, for use in China, the sum of \$4.40. As others will be interested in the explanations by the missionary which accompanied the gift, we quote:—"I have asked Mr. Peet to credit you with one Turkish pound at the request of a group of carpenters in Hadjin. It is their wish that the money be sent through you to the church of the Chinese pastor about whom Mrs. Howard Taylor has written the book entitled, "Pastor Hsi." A year ago these workmen were employed by Mr. Barker in the construction of a building and were paid with relief money. They were in such straits that Mr. Barker was obliged to give them a meal before they had sufficient strength for work. When they received their first payment, the head carpenter, Asdoor Costa Izmirlian, suggested to his fellow-workmen that each week they each put aside two metallics (two cents) from their wages as a thank-offering. This was accordingly carried out. Now Mrs. Taylor's book has been translated into Turkish and has been read by the head carpenter. He was so impressed by the story of his Chinese brethren that he and the other laborers agreed the thank-offering should go to Pastor Hsi to be used by him as he thinks best." This is mission comity, indeed! May the blessing of God rest upon these poor workmen of Turkey who remembered their brethren in far away China!

"I will make you fishers of men." (Matthew 4:19.) Those first disciples thought, no doubt, that they were giving up much in leaving their boats, nets and fish. Those things constituted their "world," and upon them their hearts were fondly set. What then could take the place of such cherished objects, and what could possibly be a compensation for these if they were taken away. Such were their heart thoughts, and hence, the Master's answer. He laid over against these things, just one thing, but this outclassed them all, namely—"men!" Men were of infinite worth. They had in them the power of multiplication, as they should win other men. Also, there was in them the eternal element, as they must live, for weal or woe, for evermore. And finally, they were the objects, as naught else could be, of the Father's redemptive love. To save men, therefore, was better than having all the world besides, for it was the exchanging of the lesser for the greater, the temporal for the eternal. This appeal reached the hearts and lives of those to whom it was made, and hence they left all and followed Christ, that they

might save men. Thank God for it, for otherwise we should have been left, even as we have left others, to die as pagans die. And shall not the appeal reach us? When Mr. Cecil Rhodes heard from General Booth his account of what he was doing throughout the world, he exclaimed: "General Booth, there

is one difference between you and me; I am making a nation, but you are making men!" Mr. Rhodes was right; General Booth, as compared with himself, had had the larger vision and had chosen the better way. May God give us grace to do the same!

## China Inland Mission, North America

### Consolidated Summary of Philadelphia and Toronto Cash Accounts for the Year 1910

#### Receipts:—

Balance from 1909:—	
General Fund Account .....	\$ 446 69
Outfit and Passage Account .....	632 23
	<u>\$ 1,078 92</u>
Received in 1910:—	
Missionary Account, for the support of missionaries in China and at home .....	20,113 75
Native Helper Account, for the support of pastors, evangelists and bible-women .....	6,717 08
Native School Account, for the support of native children in schools in China .....	666 67
Foreign Special Account, for bible schools, orphanages, famine relief, purchase of gospels, tracts, etc. ....	6,169 09
Home Special Account, for use in Germantown Home, furnishing and renting of Philadelphia offices, and service of candidates and missionaries at home .....	3,583 32
Outfit and Passage Account, for outfit and traveling expenses of missionaries to China .....	1,617 60
Traveling Account, for traveling expenses of returned missionaries, officers, and deputation workers. ....	60 76
CHINA'S MILLIONS and Literature Account, for the printing and circulating of CHINA'S MILLIONS and for the purchase of literature .....	49 50
Mission Home Account, for furnishing and repairs of Mission Homes .....	41 00
General Fund Account, for general Mission use (including interest on investments) .....	23,031 74
	<u>\$62,050 51</u>

#### Disbursements:—

Paid out in 1910:—	
Missionary Account, remitted to China and paid out at home for the support of missionaries .....	\$28,754 78
Native Helper Account, remitted to China for the support of pastors, evangelists and bible women .....	6,717 08
Native School Account, remitted to China for the support of native children in schools in China .....	666 67
Foreign Special Account, remitted to China for bible schools, orphanages, famine relief, purchase of gospels, tracts, etc. ....	6,169 09
Home Special Account, for use in Germantown Home, furnishing and renting of Philadelphia offices, and service of candidates and missionaries at home .....	3,450 02
Outfit and Passage account, for outfit and traveling expenses of missionaries to China .....	1,683 22
Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers. ....	588 51
Candidate Account, for candidates' traveling expenses and for their testing and training .....	99 77
CHINA'S MILLIONS and Literature Account, for the printing and circulating of CHINA'S MILLIONS and for the purchase of literature .....	1,204 32
Prayer Union Account, for members' cards, circular letters, and postage. ....	50 00
Mission Home Account, for furnishing and repairs of Mission Homes, for interest and trustee's fee and for moving expenses .....	1,357 25
Meeting Account, rent of piano, advertising, etc. ....	45 15
Support of officers and families and entertainment of visitors in Mission Homes .....	2,826 59
Support of office and home helpers ...	4,361 50
Office fixtures, printing, stationery, postage, telegrams, bank charges, lawyers' fees, etc. ....	1,232 77
House rental, fuel, gas, water, taxes and insurance .....	2,255 62
	<u>\$61,462 34</u>
Balance on hand:—	
General Fund Account .....	962 68
Home Special Account .....	133 30
Outfit and Passage Account .....	571 11
	<u>1,667 09</u>
	<u>\$63,129 43</u>

\$63,129 43

\$63,129 43

We have audited the Philadelphia accounts of the China Inland Mission for the year 1910 and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to us by Mr. H. J. D. Naftel, Auditor, and the Philadelphia cash account.

Philadelphia, 28th February, 1911.

Lybrand, Ross Bros. & Montgomery,  
Certified Public Accountants.

# CHINA'S MILLIONS

TORONTO, JULY, 1911

## "The Business of the Lord"

Address Given at the Annual Meeting, in Queen's Hall, London, England,  
on the Afternoon of April 25th, 1911

BY MR. D. E. HOSTE

DEAR Christian friends and supporters of the China Inland Mission,—We have all, I trust, joined in heart with the words of thanksgiving to God with which the report, to which we have listened, commenced. It is, indeed, meet and right that we should thank God for the continued existence of the Mission. What debtors we are to His mercy continually! I think, as one goes on in this work, one has a growing sense of the many mistakes which we missionaries make, and how much we are apt to hinder the Gospel, sometimes through lack of faithfulness and diligence in our work, sometimes through well-meant energy which is misdirected, and sometimes through a failure to maintain—and this is so vital—that close abiding in Christ, with daily feeding upon the Holy Scriptures and spending of time in secret prayer, without which our Mission, or indeed, any organization for carrying on God's work, is doomed to disintegration and decay. And, therefore, whilst we have rightly sounded a note of thanksgiving, I cannot help feeling that we do well to be truly and sincerely solemnized in heart and mind before God.

We believe that this is a work of God which has been entrusted to us, and in that word "us" I include not only those of us who are members of the Mission, but you also who believe yourselves called by your prayers and by your gifts, to take your share in the work. Dear friends, may I very earnestly ask you to dedicate yourselves afresh to God for the fulfilment of your share in the carrying on of this Mission; not that I would forget, on behalf of us all who are more directly engaged in it, to offer you our most sincere and grateful thanks for all that you do and have done for us. We deeply appreciate the ministry which, in various ways, you exercise on our behalf, and are deeply sensible of its value.

It is very hard on an occasion like this to avoid the utterance of what seem like platitudes. So many missionary meetings have been held for so many years that there has almost grown up a certain stock of conventional phrases which can be uttered and listened to, and there is a danger lest we all go away pretty much as we were before. I was impressed by one of the petitions in the prayer offered by Mr. George Grubb just now when he asked that, as a result of this meeting, the heart of each one of us might be drawn nearer to the heart of God our Father, not only now but that we should all hold fast any impressions in that direction received in this meeting. May God give each of us grace, as a result of our being here to-day, to do

more than heretofore to promote the spread of the Gospel in Inland China.

Dear friends, I cannot help saying, though you have probably heard it and read it scores of times, *we deeply need your prayers*. I alluded just now to the sense, which I believe all of us sincerely have of the blunders we are too apt to make in our work, and, alas, of the sin and failure which mark it. But now, how is it to be remedied? Why do I utter such words before you all? I trust that it is not in any spirit of mock humility, the pride that apes humility. No, it is that you, by God's help, may really, by your prayers, uphold us. So much is written nowadays about prayer, but I sometimes wonder whether there is a corresponding increase in the amount of praying that is done. Oh! that we may bear up before God day by day, or week by week, at any rate in our own closets, if we cannot meet with others to do so, the work of the Gospel in China.

In the time at my disposal now, I can only make allusion to two or three of the topics touched upon in the interesting report presented by our Secretary. I refer first to the progress of the anti-opium movement in China, and I suppose everyone here has read in the papers of the remarkable announcement that has appeared concerning negotiations in progress between our own Government and that of China, which seem likely to lead to the definite termination of the Indian opium traffic within a period of two years. This simply means that this great and Christian country is coming into line with China in her efforts, her remarkably successful efforts, to deal with a vast moral and material evil.

I am reminded in connection with this subject of one whose name will be known to all here and who is honored amongst us. I refer to Mr. Broomhall, now lying in great weakness on his bed of sickness at home. He is widely known, for some twenty years, as the Secretary of this Mission, and, subsequently, by his devoted and persistent efforts to bring about the severance of this country with the opium traffic, and I think that I shall only be expressing the desire of this meeting if I suggest that we should send to Mr. and Mrs. Broomhall a message conveying our deep sympathy with them in dear Mr. Broomhall's illness, and expressing our thankfulness to God for the great progress that has been made in the anti-opium movement. I will with your permission, instruct our Secretary to do this. [One month and four days later God took Mr. Broomhall to Himself.]



You will have heard that some 2,832 Chinese were baptized in connection with our work last year. Of that number some 562 of the aboriginal tribes in the west of China were baptized. Most of you, I suppose, know something of the truly remarkable work which has sprung up amongst those tribes during recent years. I may remind you that something like 4,300 persons have been baptized from amongst these people in connection with the C. I. M., and I would take this opportunity of especially asking your prayers for these converts. In their previous pagan condition their moral state was extremely low, and they do need the assistance of us who are so highly favored in this land. I may say that a book, the author of which is Mr. Samuel Clarke, for over thirty years a missionary worker in China, and for the greater part of that time laboring in the vicinity of these tribes, giving a very full account of them and also of this work of God amongst them, has just been brought out by the Mission, and I would commend it to you as a volume calculated to stimulate your interest in that good work. (See advertisement on page 87.)

May I ask that you should seek divine wisdom for the missionaries in the very important and often difficult duty of dealing with candidates for baptism. Like most things in this world it is possible to err on two sides. The work may be obviously hindered by rashness and carelessness in admitting into the church persons who are not truly converted. Such a policy is, of course, highly disastrous. On the other hand, it is possible, through failure to discern the grace of God in those who are but infants in Christ, to discourage and throw back the little ones. May I ask you in your petitions to remember our brethren who are charged with catechisms.

Another topic to which I would allude is that of our schools. I have nothing new to say about it. I think you here are aware, in a general way, that we have now a large number of schools which aim at giving first of all instruction in the Holy Scriptures and at practically instilling into the minds of the children principles of Christian life and standards of Christian conduct. We now have some two hundred and sixty-six such schools. Their primary use and intention is for the children of the Chinese Christians. It is a truism to say that the future of the Church in China lies with these children, and if we are to get an intelligent, strong, Christian community capable of standing alone, capable of bearing responsibility, and bearing an adequate corporate testimony to the Christian faith, this generation of young children must be in-

structed in the Word of God, in the truths of the Christian faith, and their characters must be formed, so far as the ministry of the missionaries can accomplish this, along Christian lines. It is not easy for

us in this country to realize to the full how the environment in China is hostile to such a process. Where for many centuries the essential ethics of Christianity have been absent, an atmosphere prevails of a very sad kind, and, unless the children are got hold of young, it is highly probable that whilst as they grow up they may be nominally Christians they may be terribly tainted with the vices of heathendom. I would commend to your prayers, therefore, this work, that our missionaries may truly be able, so far as in them lies, to raise up a generation of goodly people, and to this end, may ever keep the spiritual welfare of their scholars before them, as the paramount object, with which no other considerations, important though they may be in their place, must be permitted to interfere.

A reference occurs in the report to the fact that we are an international Mission. I remember dear Mr. Hudson Taylor once correcting a speaker who used that word "international," saying, "Oh! no, not international, supernatural."

What he meant was this, that a true Christian union is a union in Christ. It is on resurrection

ground, where there is neither English nor Chinese, nor German, nor American. That is to say, the basis, the essence of the union must be that created by the Holy Ghost in our risen Lord Jesus Christ, and I think that it is not out of place, though here we are holding our annual meeting for Great Britain more particularly, that at least a sympathetic reference be made to our sister branches in other lands. And I am more glad to do so on this occasion because we are just about to receive into the fellowship of the Mission, as associates, another band of workers in that great land of Germany—Germany, that country to which, under God, Great Britain owes so much. They are a devoted band of ladies who have done much work for Christ already in their own fatherland; and we trust that not a few of them, as time goes on, will be led to go out and join in that work, to which I alluded just now, for the evangelization of the aboriginal tribes in Western China. That is a token for good which God has been pleased to give us, and for which we give Him thanks.

I trust that you will not think I am presuming, in any sense, to lecture an audience such as this, if I close by asking you to listen to the speakers that follow, as in the sight of God, with a view to seeking His face as to what we can do to promote His work afterwards.



*Photo by* A BLACK MIAO (HEH) [Robert Powell, MIAO] MAIDEN IN FESTIVE ATTIRE.

The necklets, bracelets and crown are all made of silver. This picture forms the frontispiece to Mr. S. R. Clarke's book "Among the Tribes of South-West China."

## In Memoriam—Benjamin Broomhall

A SON'S TRIBUTE (From "The Christian.")

AND it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah bled with Elisha. . . . And the sons of the prophets. . . . came forth to Elisha, and said unto him, 'Knowest thou that the Lord will take away thy master from thy head to-day?' And he said, 'Yea, I know it; hold ye your peace.'"

As this powerful and pathetic story was read in church on Ascension Sunday, it touched the deepest chords of the heart of one at least who heard it, for he had just come from the bedside of a beloved father, a trusted counsellor and friend, who, ere another twenty-four hours had fled, "was not, for God took him." What, however, could be more appropriate, in face of that inevitable yet painful separation, which was then so imminent, than thoughts concerning the translation of God's saint of old and the ascension of Him who is the First-fruits of them that sleep.

If any man ever loved life and the privilege of service, it was Benjamin Broomhall. Blessed with an almost iron constitution, which enabled him to keep closely at his desk until within a few months of his death; blessed still more by an early conversion and the constraining love of Christ—he devoted himself heart and soul to that which was highest and best.

He was born at Bradley, Stafford, in 1829, and was the eldest of a family of seven sons and one daughter. He was converted to God at Barnsley, during the days of his apprenticeship; was married to Amelia Hudson Taylor in February, 1859; and became associated with his brother-in-law, Mr. Hudson Taylor, in the work of the China Inland Mission in 1875. From 1895, when he resigned the secretaryship of the Mission, he devoted the whole of his energies and wonderful powers, as editor of *National Righteousness*, and as honorary secretary of the Christian Union for bringing about the termination of the Indo-Chinese opium traffic. This work he maintained until within a few weeks of his death.

Among those forces which, under God, were the means of bringing him to Christ, it is possible clearly to discern the influence of his home, and of a godly

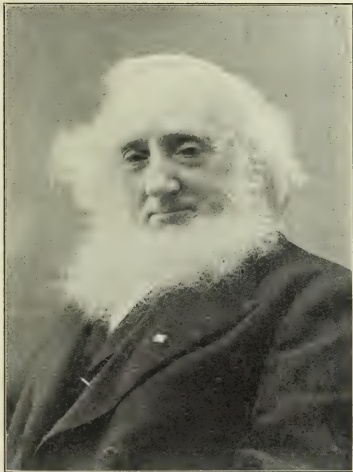
servant of his father's who was a woman preacher among the Primitive Methodists; subsequently, the confirmation classes of the Church of England; and finally the personal intercourse of a Methodist class-meeting. The helpfulness of the latter was such that he definitely joined the Wesleyan Methodist Church, became a local preacher, class-leader, local missionary secretary, and trusted leader in other departments. The following lines from one of his letters, written in 1857, bear witness to the character of the home from which he came: "As a family, you might travel England through and not find one more united in brotherly love and earnest desire to help each other.

A jarring word I have not known for years."

One secret of this harmony and of that beautiful life, now entered into life abundant, is to be found recorded on a little slip of paper, which lies before the writer, on it Benjamin Broomhall in the days of his youth wrote: "Write regularly to Father and Mother, and, Charles, William, Edwin, John, Samuel, James—to each, say, once a month. I desire one in return each month from each, excepting Samuel and James" (then too young). On the next sheet the following words are added: "Make it a rule to pray for the following persons." Here are recorded the names of the family as given above, and then the names of thirty-six other persons, among whom we may perhaps mention the Neatby and Taylor families. None with whom he was personally associated were forgotten, for the record continues: "Each person connected

with the house of business," including "porters and servants." Then, as early showing his catholic spirit, are added, "For the Y.M.C.A.," to which he was always warmly attached; "for the success of missionary laborers; for the Church of Christ Universal; for the sections of that Church in this country, Church of England, Wesleyan, Independent, Baptist, etc."

The schooling of his home was strict, but it turned out some good sons. Fiction his father would not allow him to read, and even Lamb's "Tales from Shakespeare" had to be devoured in quiet retirement. His temperance pledge was signed on June 18, 1848,



MR. BENJAMIN BROOMHALL

For twenty years Secretary of the China Inland Mission in London, England.

when he was only eighteen years of age; and the high if somewhat severe principles which guided him through life are shown by his polite refusal of a ticket offered him by Jenny Lind herself. Concerning this he wrote, under date of July 16, 1856: "I declined it. I should have dearly liked to hear her sing, but there were some sacred pieces to be sung, and I have a very decided objection to anything of that kind in concerts. A few years since I should have been willing to give half-a-guinea to hear her, and should have thought myself 'cracked' to have refused a ticket, especially when her own gift." Though in after-life he sometimes thought he had been too strict in this, it is recorded here as one indication of the way he disciplined himself in early manhood, and thus doubtless fitted himself for that long and strenuous career of serious service which in the providence of God was destined for him.

Space will not permit more than a passing reference to the greatest blessing of his life next to his conversion, namely, his union by marriage to the one who was with him, joint-heir of the grace of life, and who now survives him after fifty-two years of wedded fellowship. Ten children, the fruit of this godly union, are, all still living to bless God that "of parents they came who honored His Name"; and, in ceaseless gratitude for such an unspeakable heritage, they rise up and call their parents blessed. What that home in Pyrland-rd. has been to them, and to many others, it is not possible to speak in measured terms. In 1875, when Mr. and Mrs. Broomhall first became associated with Mr. Hudson Taylor in the direct work of the China Inland Mission, the organization had only thirty-eight members, and when they retired in 1895, that number had risen to 630. It must be left to other pens to acknowledge the part God gave to His honored servant, and the one united with him, in this work. Suffice it to say that the bond of love which was formed during those years between the candidates for missionary service and the "father" and "mother" at the headquarters in London was of no common order. That bond still holds, and even now stretches across that narrow stream which separates this world of toil from the land that is fairer than day.

Of these years of Mr. Broomhall's ministry the official minutes of the Mission, published in 1895, state concerning the Council that "that they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labors; and they cannot but recall how, for long years, it was the privilege of candidates for China to be welcomed into the happy home circle of No 2 Pyrland-rd., where in Mr. and Mrs. Broomhall a great many of our members now laboring in China found a second father and mother." Concerning one episode of these twenty years of happy toil, Dr. Eugene Stock has written: "I can never forget the astonishing energy and practical wisdom with which he directed the burst of missionary zeal that accompanied the going forth of . . . the Cambridge Seven, as they were called, in 1885. The handsome volume he then brought out, entitled 'The Evangelization of the World' was, in my judgment, quite a masterpiece of editing, and I do not doubt that its wide circulation gave great impetus to the missionary cause." It may

here perhaps be added that Dr. Robert Speer, the well-known missionary leader in America, acknowledged that, apart from the Bible, no books had so influenced his career as Dr. Blaikie's "Personal Life of Livingstone" and Mr. Broomhall's "Evangelization of the World."

Right back in the fifties, reference can be found in Mr. Broomhall's letters to the iniquity of the opium traffic, and the last twenty odd years of his life were increasingly devoted to combating this great national sin. The foundation of the Christian Union and of *National Righteousness* as its organ, were directly connected with a firm and definite stand taken by Dr. J. L. Maxwell and himself at the International Missionary Conference of 1888, when the executive committee of that gathering had declined to give any place to a protest against this traffic. Such apathy, to use a mild word, only fired the souls of these two, and led to that special organization in which, as loving and devoted colleagues, they labored shoulder to shoulder against this great and gigantic evil. How arduous, how discouraging this conflict has been few will ever know; but without abating one jot of heart or hope, added years only saw increasing zeal. The last issue of *National Righteousness* for which Mr. Broomhall was personally responsible was dated as late as April, 1911; and though his great natural strength was beginning to fail, it was still unreservedly devoted to the furtherance of that cause for which he had labored and prayed so long.

The closing scenes of this long and arduous life will ever live in the memory of those present. It was the writer's privilege as soon as *The Times* of April 19 was published—in which appeared Dr. Morrison's forecast of the New Opium Agreement, which, to quote his own words, "means the extinction of the opium traffic within at the most two years, or even earlier"—to take the same to the bedside of his dying father. For days the beloved patient had been partially paralysed, and the power of articulate speech had practically gone. Many times throughout that day he had failed to communicate his wishes, yet when the brief words of Dr. Morrison, quoted above, were slowly read, and the columns of *The Times* in which they appeared were pointed to, he signified his desire to be raised and have something to moisten his lips. This was lovingly and carefully done, and then the aged and dying warrior, who had fought so long in this good cause, gathered up his strength, and with a great effort said: "A great victory! Thank God I have lived to see it!"

Thus closes the active ministry of one of God's true noblemen. Of his love of God's handiwork, his love of books, his devotion to his family, his wonderful gifts as a correspondent, and his influence over men, there is no space to write. He died as he lived, a loving, patient, thoughtful man. Nothing but words of kindness to those who ministered to him, and concerning those absent from him passed his lips during those last painful weeks, when the earthly tabernacle was being dissolved. And when speech had become almost impossible, he said: "When I lift my first finger that means 'Thank you.'" Lovely and beautiful in his life, death "has not severed e'en the finest strand in the eternal cable of our love; the very strain has only twined it closer still, and added strength."

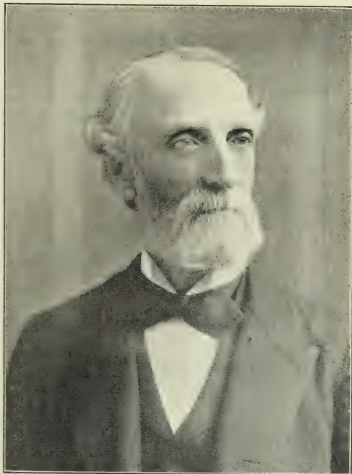
# The Discipline of Sorrow

BY ARTHUR T. PIERSON, D.D.

**G**OD puts so high a value upon "the riches of the glory of His inheritance in the saints," that in order to complete and perfect that inheritance, He subjects His saints to sorrow and suffering, as a proprietor ploughs up his land and pulls down his homestead, that he may beautify the estate which is his inheritance.

Suffering is not always a *penalty*, either judicial or organic. It is often *corrective* and *educative*, having for its end the purifying, beautifying and glorifying of Christian character. Every form of figure is used in Holy Scripture to set forth this Divine idea of sorrow, and yet we are such half-pagans that we think of suffering practically, as though it were an expression of Divine anger, and not love. What solace would God's sorrowing saints pluck from the very boughs of trial could they but feel that he is purifying and perfecting them by the discipline of sorrow!

How many Jacobs are there who cry in sorrow's hour: "All these things are against me!" while "All things work together for good!" How



REV. A. T. PIERSON, D.D.  
Entered into the Presence of the King June 3, 1913

and for that shedding abroad of His love in our heart which is, above all other, the earnest and fortaste of heaven, the peace which passeth understanding!

Galatians ii, 20, 21.—In this remarkable text, Faith is most comprehensively presented as a *bond of union with Christ as a Person*.

It identifies us with Christ *crucified*, so that, judicially, we are reckoned as crucified with Him, and in Him having died *for* sin and *to* sin; and, therefore, as justified in Him.

It identifies with Christ *glorified*, so that we are actually one with Him in His resurrection of life; He, by the Spirit, living in us, so that our new life is essentially divine. He who loved me and gave Himself for me, to deliver me from sin's *penalty*, thus lives in me, to deliver me from sin's *power*.

Faith begin's in *belief*, which is a *mental* assent to a fact or truth presented in a *proposition*.

It becomes *trust*, which is confidence fixed upon the *Person* of the Lord Jesus.

It develops into "*obedience of faith*," which is surrender to Him as Lord and Master.

But it is, above all, a *bond of identity and unity*,

many Rachels, bowing over the grave of their little ones, weeping for their children, *refuse to be comforted*, because they are not! Blessed are they who, in the seeming shipwreck of worldly joy and temporal good, cast out of the stern the four blessed anchors of Faith and Hope and Love and Patience, and then, waiting, "*wish for the day!*"

Lift up your heads, ye sorrowing saints, for your redemption draweth nigh. Glory in tribulation, for it worketh patience, and patience *experience*. And what is *experience*? It is the approval of God: the stamp of the Divine Assayer, who, having purified the precious metal, marks it "Approved." When the Lord rejects the metal, He stamps it, "Reprobate." When He releases it from the alloy, and makes it to mirror His own face, as its Refiner and Purifier, He stamps it, "Approved." It is no marvel if "experience" prepares us for the hope that maketh not ashamed,

which finds its climax of representation in the marital tie. Compare Ephesians v. 22-32.

Faith, therefore, implies *mutuality*, as seen:

1. In the *fellowship* between a believer and his Lord;
2. In their mutual *pleasure* and delight in each other;
3. In their mutual *co-operation* in service;
4. In their mutual *obligations* of love;
5. In their mutual *witness* or testimony;
6. In their final joint *participation* in glory.

*Faith*, therefore, must not be confounded with *feeling*. Here, again, the central secret is an executive act of the will. As repentance is *laying aside* every weight and sin, so Faith is *laying hold* of Christ in all His offices and relations. It is an instantaneous act, *taking* Him as God's free gift; receiving by believing. This act of faith is never complete; for as often as He is revealed in a new aspect of His power and preciousness, Faith lays hold of him anew and in a fuller embrace.—*The introduction to an address given by Dr. Pierson at Keswick in 1909.*



## Hunan Summer Bible School for Chinese Christian Workers

**N**AN YOH, the so-called "Sacred Mountain" of Hunan, is ten miles west of the city of Hengshan. Throughout the entire year pilgrims from all parts of China, aggregating many thousands, worship at its shrines.

Early in October, beginning on the 16th of the Chinese eighth moon, is the busiest time, when for a week there are about ten thousand pilgrims daily.

Several years ago evangelist Hsiao visited Nan Yoh; he saw the great crowds of pilgrims, and felt that they presented a most unique opportunity for a work of wide-reaching influence. He returned to Changsha and repeatedly tried to interest the missionaries, but as the work at Changsha was in its infancy, every missionary approached by him was too busy to think of new openings. However, Mr. Hsiao kept on praying, and in God's time the answer came.

In 1908 the Rev. G. G. Warren, of the Wesleyan Mission, visited Nan Yoh during the great rush of pilgrims to its temples. He returned with his heart on fire, and by private talks and public addresses opened our eyes to the greatness of the opportunity, and we resolved, by God's help, to do everything possible to meet it.

When God leads His servants into a work He also provides the means, and this case was no exception. While He was stirring our hearts to undertake the work, He was also moving upon the Bible House of Los Angeles to send special funds to Hunan for the distribution of God's Word.

The following year a party of missionaries and Chinese workers went to Nan Yoh under the leadership of Mr. Warren, and a blessed and fruitful work was done.

Last year a second party, made up of workers from five different missions, spent ten days at the mountain. Bamboo booths were erected at some distance from the village on each of the four main roads, and were furnished with tables and seats. Each day, after the early morning hour of Bible study and prayer, the workers went to the booths. Thousands of pilgrims stopped, accepted the hospitality of the workers, heard the story of salvation through faith in Jesus Christ, and started on their return journey with printed copies of portions of God's Word.

This year the Bible House of Los Angeles is extending the work, and offers to the evangelists and colporteurs of Hunan some of the advantages enjoyed

by the missionaries at the various summer resorts, and by the college students at their summer conferences.

It is proposed, God willing, to carry out the following plan:

1. A Bible School for evangelists, colporteurs and other Chinese engaged in Christian work in Hunan. The school will be held at Nan Yoh beginning Friday, Sept. 8th, and will continue four weeks to Thursday, Oct. 5th.

2. Immediately following the Bible school there will be a week of special effort for the pilgrims. Friday, Oct. 6th, will be observed as a day of prayer. On the following day, the 16th of the Chinese eighth moon, the great rush of pilgrims begins, and with it our opportunity.

Those who have been students at the Bible school will be expected to take part in this campaign.

A large building is being fitted up for this work, and all evangelists, colporteurs and other workers who bring letters of introduction from their missionary pastors will be entertained free of expense, each, of course, bringing his own bedding.

There will be three regular courses each requiring one hour of class-room work and from one to two hours of preparation daily. These courses will continue through the month. In addition, shorter courses, running from one to two weeks each, will be given by missionaries who are unable to spend the entire month at the mountain.

The subjects of these shorter courses will be announced later.

The subjects of the regular courses will be:

1. A Study of the Life of Christ as recorded in the Gospels. This course will be preceded by a few lessons in Genesis to bring out the facts of man's fall, sin, God's love, the promise of redemption, etc., as a preparation for the study of Christ's Work of Redemption.

2. A Study of the Epistle to the Hebrews. This course will include correlative readings in Leviticus.

3. An Outline of Church History.

The general arrangements for the Hunan Summer Bible School are being made on behalf of the Bible House of Los Angeles by the Rev. Frank A. Keller, M.D., of the China Inland Mission, in consultation with missionaries who have taken part in the work in previous years. Dr. Keller will start from Changsha with a party for Nan Yoh on Monday, September 4th, and all who can are cordially invited to join this party.



Photo by THE SACRED MOUNTAIN (Southern Peak) [F. A. Keller, M.D.]  
The pilgrims can be clearly seen in the path in the bottom left-hand corner of the picture, ascending and descending the mountain

## The C.I.M. in Australasia

ADDRESS BY DR. J. J. KITCHEN, HON. TREASURER OF THE AUSTRALASIAN COUNCIL

**I**T is well-nigh twenty years since I last visited this great city of yours. Having finished my medical course in my native land of Australia I was pursuing special studies in London preparatory, as I thought, to going to China as a medical missionary. But I only arrived there a few weeks ago, and then on but a short visit, and the Lord taught one that He sometimes gives the call, but He does not always send. That is a very important distinction, and I thank God for the blessing He gave me, and the experience I passed through.

I can give but one thought concerning China at this time. The most casual visitor to that land cannot but notice the startling changes that are there taking place politically, commercially, and socially; and the Christian visitor is specially impressed with the thought that there is a wide and effectual door open for the preaching of the Gospel. I was standing on the wall of an inland city with a missionary, and we looked out into the great plain, and the missionary pointed out scores upon scores of villages, telling me that extending in that direction there were hundreds and hundreds that we could not see, and he told me that as far as he knew in every one of the villages there was an opportunity of proclaiming the name of our Lord and Savior Jesus Christ. He said: "I can guarantee in almost every village there a sympathetic hearing," and he further said that, humanly speaking, in all probability there would be, within a short space of time, a church called out to God's praise, and he wondered how long it would be before that door swung to. There, at any rate, in that province of Honan, I was witness—and I bear testimony here—that there is a wide door open. The missionaries do not say that the people are hungering for the Gospel, but they tell us frankly that if we will go the people will listen.

And now let me take you over to Australia for a few moments, while I say a few words concerning the work of the China Inland Mission in that land.

In the year 1890 a few godly men in the city of Melbourne had their minds exercised about taking the Gospel to China. As they thought, and pondered, and prayed, their attention was called to the China Inland Mission, its undenominational character, its practices and principles, and methods, and they were attracted thereto. After a little while they placed themselves in communication with Mr. Hudson Taylor, and, feeling that this was a call of God, and recognizing the voice of the Spirit, dear Mr. Taylor almost immediately proceeded to Australia, and in that year 1890 he formed the Australasian Council in Melbourne, and auxiliary Councils and representatives in other cities. No little spiritual blessing followed his visit, one result being that he took back with him to China a party of eleven men and women that same year, one of whom, Mrs. Allen, is with us on the platform to-day.

Soon the work developed, and a permanent secretary was appointed, the council strengthened, and more recently a home has been obtained, and an Australasian director appointed; so that we are now largely in line with the work in Great Britain and in America. During the twenty-one years a fair number of men

and women have proceeded to China, and at the present time, in connection with the work from Australasia, we have slightly over one hundred workers connected with the China Inland Mission.

I would like to say this in all humility, and to give praise to God, that the testimony of the China Inland Mission in Australia has been distinctly beneficial and helpful to the Christian Church.

We have special difficulties there, one being the size of our country, with its sparse population. Australia is nearly as large as Europe; but we have not as many people as you have in this city of London. For us of the northern capital, Melbourne, to visit Brisbane, means a journey of over one thousand miles, and to go from Perth, the capital of Western Australia, means a journey of more than two thousand miles. And you will understand how this increases the difficulty of deputation work. There are other difficulties also of which we cannot now speak.

I must just say one word in closing, as befits one as treasurer in Australia, as to the Lord's leading and goodness to us financially. In Australasia we have not the men of wealth to be seen in most countries. It is true that in proportion to our population we are, I think, the richest country; but the wealth is more equally distributed. We have, therefore, few Christian men of large means, and we do not receive specially large donations, and we are unable to send to China the full proportion towards the support of our Australasian workers. But while I say this, we do thankfully recognize God's goodness, and we do record to His praise that He does hear and answer prayer. In our small way there is hardly a month passes but we realize that God hears us when we cry to Him. If time permitted, one could tell many interesting instances of how God hears our petitions. We know what it is, when a party is leaving, say on Thursday for China, to have a farewell meeting on Tuesday night without the wherewithal to send them, and yet to have the joy of seeing them depart on the day fixed. On another occasion, on the very day that a party was leaving, we received towards the expenses one hundred pounds. I remember, on another occasion, a party leaving at five o'clock in the afternoon, and at half-past twelve we were still forty pounds short of what was needed; and then there came, from hundreds of miles away, from one who knew not the need, just the necessary amount, and a few shillings over. We know what it is to pray for five hundred pounds, and to receive the exact sum. Again, we know of one occasion when we were led of the Spirit of God to ask for a thousand pounds, God gave us one thousand two hundred pounds. And, once more, we know what it is for young men to have the mortification of removing their baggage from a steamer just leaving for China and waving their farewell to their comrades who are gone; and yet before that steamer left the last port of Australia, in a way that I cannot tell now, these young men were found on board. God has not failed us there any more than He has failed you here, and we are thankful to know that His name is Jehovah Jireh.

## "Helping Together by Prayer"

ADDRESS BY THE REV. MONTAGU BEAUCHAMP, B.A., KWEICHOWFU, SZECHWAN

IT is a great encouragement to me to find that in the daily portions of this day's reading we have two exhortations to prayer. From the 62nd chapter of the Prophet Isaiah this portion is in to-day's reading: "Ye that are the Lord's remembrancers, keep not silence." Then, from the New Testament, our Lord's words in the opening verse of the eighteenth chapter of Luke are chosen: "Men ought always to pray and not to faint." I do not know how it is with others, but I find it myself more easy to get slack in prayer than in anything else. As one continues in work, the tendency is to allow work to take the place of prayer, and we know that this is fatal. In the eighth verse of that chapter we have the words of our Lord: "But when the Lord cometh will He find faith upon the earth?" I noticed some time ago that the context of that question proves very clearly that the Lord implied that His people would give up praying. The chapter begins with: "Men ought always to pray and not to faint," and there are at least three different instances in that chapter of three different kinds of prayer and intercession, and then comes the question: "Nevertheless, when the Son of Man cometh will He find faith upon the earth?" Will He find us continuing in prayer to the last?

After mentioning one or two "ancient instances" of the power of prayer, Mr. Beauchamp continued:—And now I tell you, with much joy, of a modern instance. Now about a year ago when I was in China, I received a letter from a poor woman, whom I do not remember, but she remembered some meetings we held in Aberdeenshire, and she wrote: "I am but a poor woman, tell some of your friends in China that we are as poor here as they are." (She was referring to the Chinese converts.) "I have been laid on a bed of sickness for some time, and I still have children who are dependent upon me, but I give myself more

to prayer." Such was the gist of her letter. By the same post I got a letter of a kind I had never received before in China. An unknown friend sent a considerable sum of money for the help of the work in Kweichowfu. A few weeks before that particular time a bit of property came into the market which I saw was necessary for our work, and most advantageous from every point of view. A small sum of money had been paid in advance from a floating fund, and this second letter contained a cheque for about \$833.00, which eventually exactly paid for that property. The gift of that cheque came as an answer to the prayers of that poor sick woman. So you see the encouragement for those who are the Lord's remembrancers.

May I now give you, briefly, some subjects for prayer. First of all, there are people who ask: "Is that movement going on in China of which we heard after 1900?" You will remember that the year 1900 was the great turning point of all mission work through out the Empire of China, and what is known as "The Movement" was felt more deeply in some parts than in others. People have asked me con-

tinually: "Does that movement continue?" Others say: "You cannot expect that movement to continue as it did at its beginning, some eight or ten years ago." My answer is: "That movement continues where you are." May I make it a little clearer? If you are there to use the opportunity there the movement is going strong still. I say: "The movement continues where you are." As applying to you, beloved friends, who cannot go personally, you can project yourselves into those places by prayer.

May I mention that it is possible to pass through a district and to see but little of that movement. It is necessary to dwell amongst the Chinese in order to see it. A week-end visit merely may easily result in disappointment. But as we live amongst them we



Photo by)

(Montagu Beauchamp, B.A.)

WUSHANHSIEN, THE CITY OF THE "WIZARD MOUNT."

This is a very small city, but the capital of a large county. The district is all mountains, yet well populated. There are here boundless opportunities for preaching the Gospel. A resident missionary is needed, who from this centre can work three outposts and give regular instruction. This picture is taken from the house looking over the city and down the Wushan Gorge. Away beyond those mountains, 4,500 feet high, there is a valley where people are crying loudly for a teacher, several leading families having put away their idols, and they speak of 1,000 people who wish to "follow us."—Mr. BEAUCHAMP.

find that they gather around us, and, I think, that they come to hear the preaching of the Word. I do not think that there is anything else, really, which draws them. In the main, those who come around us are drawn by the preaching of the Word. If you will follow the pointer at the city of Kweichowfu, marked on the map behind me, you will see there is a district there larger than Wales. That is the district in which I have been able to sow the seed of the Kingdom to a certain extent. And will you remember that this is only one large district among many in the Empire of China with only one missionary at work in it? But thank God for the district which I represent. It is a little eastern corner of the western diocese of China. Thank God, too, for Mr. and Mrs. Andrews, who are holding the fort there in my absence.

I returned to that district after being away in the country for some little time, and what did I find? Directly I began regular preaching in the streets people came in such crowds that the little shop-front was much too small to contain them. We went into a tea-shop. It is quite a common thing in China to preach in a tea-shop. We were soon crowded out there, but the owner said to me: "I have a larger tea-shop just two streets along," and he invited me to go there. We went to the larger tea-shop and were again quickly crowded out. The streets were narrow, and the traffic was stopped, and the crowds continued to gather every night. Several of the largest shop-owners in the city offered me their shops, and the crowds continued to come. We had a rise in the tide in the Sunday meetings. We had sitting accommodation for not more than sixty or seventy people, but for several Sundays in succession I counted between two and three hundred people regularly at our meetings. That is the place where now a church is being built.

But what caused these people to come? People have been astonished—even my fellow-workers at a distance have been astonished—to hear of these people coming in such numbers. I know that many of them have wrong motives, and I tell them so. But I do not say: "Your motives are wrong; go about your business." It seems to me that the right thing to do is to recognize that God is bringing these people. As a matter of fact, the leading gentry in Kweichowfu wish to annoy the magistrate. The magistrate annoyed them. He lost his temper one day in Court and said: "What have I done to all you gentlemen that you want to join the foreigner's religion?" The consequence was that on the next Sunday they came in double supply. But is that any reason why we should be vexed with them? Ought we not rather to see the hand of God in it? The leading gentry—sixteen or twenty—all bought Bibles, and came regularly to the meetings, and they continue to come regularly, and have notified their willingness to give some contribution to the new church.

My colleagues—Mr. and Mrs. Andrews who came to Kweichowfu from Western Szechwan were trained in the Moody Bible College. Their coming has given a new impetus to the school. There was a building and a school ready for them on arrival. The school-children, boys and girls, filled our ordinary accommodation. In addition to that there was a very bright Christian lad in the Government industrial school (he

is not what he ought to be now; pray for him), one of two boys in that school who for over a year always got leave to come to us on Sunday. They told us that there were a number of lads in their school who were interested in the Gospel. Those boys petitioned me saying: "Will you not ask our under-mandarin that we may have every seventh day in the same way as the Government schools have?" May I remind you that the Government schools throughout the Empire of China observe one day in seven as a rest day, and in the industrial school the pupils had only one rest day in ten. They said to me: "You need only petition the mandarin, and then we can *all* come on the seventh day! I felt, not having sitting accommodation for my regular congregation, that it would not be right to present that petition. At the same time I had a petition from some of our scholars in the Govern-



Photo by

[Mr. R. Gillies

TWO BROTHERS BEGINNING THEIR EDUCATION

ment high school. We had one bright, clever lad with us who was known in the high school, and his fellow-students said to me: "If you will come for only an hour a week and simply talk English to us we will come in a body to your Sunday services."

Oh! what a change. Those young lads used to be our bitterest enemies and the whole class of scholars used to oppose us behind the scenes. Now think of these opportunities. I tell you candidly that my friends have written to me since I left, and they say these people are not coming as they ought to come, simply because there is no missionary living in their midst. Surely we do not want a stronger appeal than the fact that in this district of the size of Wales there are eight centres which have largely been given to us by heathen.

The opportunities are as great as you make them by your presence in the midst of such people.



## "The Lord Working With Them"

ADDRESS BY MISS M. GUEX, CHANGSHAN, CHEKIANG

**T**WENTY-TWO years have passed since I, for the first time, went out to China, in connection with the China Inland Mission. Fifteen years I have spent in the province of Kiangsi, in a city called Yühshan, and the remaining years I have spent in the province of Chekiang, in a city called Changshan Che. In Kiangsi I worked mostly among women, itinerating among the villages. Then for a number of years I have been engaged in school work. The Lord enabled me in 1893 to begin the first girls' school in the interior of that vast province of Kiangsi. I cannot dwell on the great difficulties that were connected with such beginnings, but I stand here as a witness to the power of God to overcome all the efforts of the Evil One to hinder the Lord from working His work. Though the difficulties were so great, yet the Lord blessed. When we began we had to beg from the parents permission to allow their girls to come to us, though at that time we were educating them without charge. It was considered ridiculous by the Chinese at that time to think of girls, from the ordinary class of people, coming to study books, as the Chinese say that anyone who studies books must do nothing else. But we have had the privilege of receiving many girls into that school; and other schools

were opened later on in the interior of the province. To-day I have great pleasure in remembering many of the first girls that we had in those schools, girls who are now bright Christians, married to Christian men, some to evangelists, and are helpers in the church work. Their children have never worshiped idols; they never have had their feet bound; and there will be no forced marriages among them.

In 1898 I took my first furlough, and in January, 1900, I returned to China with one of my sisters, who has been working these ten years with me in Chekiang. As you know the year 1900 was what we call the terrible year. I returned to my old station in Kiangsi, but a very short time after, we had to flee to Shanghai for our lives. There we had wonderful times, and God allowed us to work among the frontier soldiers, during our enforced time of comparative rest.

And now I come to the time when I left Kiangsi and came to Changshan Che. That station had been wrecked at the time of the Boxers, and our missionaries were all killed and the houses were pulled down; in fact, the city had been burnt; so when we arrived there we found that the church had diminished a great deal, and was in charge of an evangelist who lived in a small house at the north gate. This evangelist had been miraculously preserved. When fleeing with Mr. Ward, the missionary, and another Chinese, on their way to the next city, they were seen by the Boxers, who seized Mr. Ward and killed him, and the man with him. This evangelist escaped them by throwing himself into a field of millet. Now, he always says that he has been saved to serve. When we arrived at Changshan Che, we found only thirty-six members in the church there and in the three out-stations near. During the six years we have been there seventy-four

converts have been admitted into Church fellowship, and we have seen the Lord working mightily in our midst. We have also seen the Enemy of souls working mightily side by side with us. The Lord has blessed us and blessed the Christians there, especially in the matter of giving. During these six years they have given about one hundred dollars to-



Photo by)

A VIEW FROM ONE OF THE OUT-STATIONS IN MR. BEAUCHAMP'S DISTRICT, KWEIFU, SZECHWAN

(Mr. M. Beauchamp

wards the work of the Lord. These people, the members of these little churches, are for the most part very poor, and this sum of money represents real, hard, self-denial.

I will give you an example of a woman named Wang. She sells rice-cakes in the streets, and she is at it every day, from early morning until evening. Of course, she cannot earn much money in that way. That woman was brought to the Lord in a remarkable way, and she is so in love with her Lord that she considers nothing too much for Him. I have been in her house and it is a very poor house indeed. She gives all she can to the Lord's work. One year she gave sixteen Mexican dollars, and the following year she gave thirteen. Her example has brought to the feet of Jesus all the members of her family, her daughter and son, her daughter's husband and her son's wife.



Photo by)

[Mr. C. Faircloth

A SIDE STREET IN YENCHOW, CHEKIANG CLOSE  
TO THE EXAMINATION HALL.

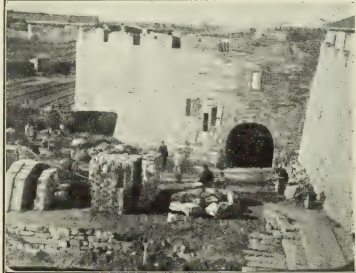
We have in Changshan Che., a dispensary as we missionaries are all obliged to do medical work in our stations. We have a great many coming to us to be healed. We have had remarkable cases of healing, which we put down to the Lord's power, for we have not studied medicine. We use very simple remedies, because many of the diseases come through lack of cleanliness, so that a good disinfectant, such as carbolic with plenty of water and a very few other medicines, do wonderful results.

I also wish to speak to you about a few of our Christians. From Changshan Che., we have lost a very dear woman, one who was very active in the Lord's work, in her own way. She lived in a village near our city, and when she died she was much regretted by all the people in that village, and by us. Her son, who was also a believer, had her coffin painted bright red, because "red" is the color of joy in China, and old people—she was over seventy—have permission to wear red at their death, and are also allowed in our district to have a red painted coffin. But the idea of this son was that she need not be mourned for in the same way as those who have no hope, for she was saved and her body would be in the earth only for a short time. He also made two banners to be carried in front of the procession, on the day of the burial. On one of the banners was written these words, "Her spirit is in Paradise." On the other banner was written, "At Christ's coming her body shall rise." Now, is it not worth while to go to China to see the power of God in such dark hearts?

I have been asked if I would return to China. I have been twenty-two years there and this is my second furlough. People say, "Your hair is grey now, and surely you have been out there long enough. You have given twenty-two years to the work, and

twenty-two years is a long period in a woman's life." Dear friends, I say to you that I do not think I could rest in this land. I must go back, and we hope to go back soon again, my sister and I.

Now I would like to tell you of another of our Christians, a doctor called Yang. He bought a small Bible, and used to carry it in his pocket. He was always ready to give his testimony as he went to his patients. He never tires of saying how much he has been blessed by coming to the Lord and how very miserable he was both materially and spiritually before, and how the Lord has prospered him. Indeed, it seems that he has more cures among his patients than any other Chinese doctor, therefore his practice, since he has become a Christian, has enlarged very much. This doctor was the means of bringing to the Lord an old scholar, living near his village whom he attended because he was ill and had taken to opium smoking. Dr. Yang said to him: "You must leave the opium. I know of a God who is the living God, and I know of a Savior who can save you from your sins, because illness comes from sin and you must trust in Him." So this aged scholar came to the Lord, and left his opium, and he is in the church now. His son has also come to the Lord, and we call him Gideon, because he is a young man who has a great courage for God and a great hatred for idols. This young man's sister had a son who was ill and she brought him to the temple to be healed. The priest promised that the son would be healed, if she would first pay five dollars. But the son died. Then Gideon was so roused that he went into the temple and took the three idols and defaced them, and threw them into a corner. We were very much afraid when we heard this, but we prayed to God, and no evil result followed, although the deed was witnessed, so we were told afterwards, by about three hundred people. However, we told Gideon that, another time, he had better pray first, and be cautious about what he did. Now this temple has lost all its prestige. The idols there had a great reputation for healing people, but the sick people seeing the young man die there, left the place. I have been in that temple myself. We would value your prayers for each branch of our work.



OUTSIDE THE WEST GATE OF THE NATIVE CITY OF SHANGHAI

## Editorial Notes

**A** CONSIDERABLE number of our donors make a mistake, in sending donations to us for the support of native workers, native schools, native churches, etc., by asking that these should be forwarded to China through our "Transmission Account." May we say that such donations should be designated for the Native Helper Account, where they are intended for the support of Chinese pastors, evangelists or bible-women, for the Native School Account, where they are intended for the support of Chinese children in our schools, and for the Foreign Special Account, where they are intended to be used by the missionary in building or furnishing a school, church, etc. We beg to add that our Transmission Account is not intended for the forwarding of money which is to be used for any Mission purpose; it is only for the transmission of gifts which donors may make to missionaries, which are not for their support, but are for their personal and private use.

According to the last reports concerning the famine in China which have reached us, we may not conclude that it has entirely ceased. Aside from the aftermath of suffering which always follows such a time of want, the actual crop conditions have not yet greatly changed. Mr. Ferguson, who has been engaged in famine relief, has written: "The wheat ought to be reaped early next month (June) and it requires bright weather for its maturing. But it rains, rains, rains, threatening to destroy much of it." Such conditions, with a people who live from hand to mouth, with nothing in store and entirely dependent upon the passing harvest, can not mean anything but continued and increased sorrow. We hope, however, that the conditions—as they have already done in some places—will soon change for the better. Meanwhile, our missionaries are doing all in their power, with the money committed to them by kind donors at home, to alleviate the distress.

Some notable answers to prayer have recently been given to the Mission in England. They have received there, in a single gift, the sum of \$10,000, designated by the donor to be used for the payment of passages. As there was pressing need of money to provide for the home-coming of missionaries whose furlough was due, and as it was desirable to make early reservation of passages for the fall outgoing parties, this donation largely provided for the one need and the other, and just at the right time. In addition to this, after a considerable general shortage in the Mission and at a time when there was immediate need for a large increase of funds, gifts were received during the month amounting to over \$28,000, for the general purposes of the work of the Mission. It is a fact that God has taken away from the members of the Mission all excuse for unbelief, for, in addition to His gracious and sure promises, He has repeatedly proved Himself to be such a faithful Creator that there is no room for doubt as to His character and purposes. We rejoice with our brethren across the sea that they have been counted worthy to be thus signally blessed of our Father in Heaven.

A cable from China, via London, advises us that the Rev. John McCarthy, Superintendent of the Province of Yunnan, has suddenly passed away. We have not, as yet, any further particulars, except that the cause of his death was malarial fever. We shall hope to give, later, such information as letters may bring to us, but we cannot refrain from saying now that the Mission, in the taking away of this experienced and self-denying worker, has suffered an irreparable loss. Mr. McCarthy's life bound us to the past, not only in memory, but also in his influence in conserving the things of the past, and we shall greatly miss his influence and counsels. We are forced to realize in these days the deep truth of Tennyson's well-known saying, "The old order changeth, yielding place to new." How blessed it is that it can be added, "And God fulfills Himself in many ways." Since He remaineth, we can go on trustfully, and hopefully.

The expected yet sad news of the death of Mr. Benjamin Broomhall, of London, has been recently received. Mr. Broomhall had been seriously ill for several months and his death, by those who knew of his condition, had been daily anticipated. But loving hearts had clung to the hope that the valued life might be prolonged, and hence the loss, now that it has taken place, is greatly mourned. Mr. Broomhall, as most of our friends know, was for many years the Secretary of the Mission in London, and it was his service in this capacity, alongside of Mr. Taylor, which built up the work of the Mission in Great Britain to those proportions which finally brought it so much prominence and esteem. His devotion to Christ and his marked abilities as an editor and administrator made his secretarial work of a peculiarly high order, and God's blessing was so much upon his ministry that he came, by common acknowledgment, to hold a peculiar place among men who were engaged in similar service. After his retirement from the office of Mission Secretary, he engaged himself in seeking to bring to an end England's opium traffic with China, and in this service also, God's blessing markedly rested upon his effort. It may be said, in this relationship, that it is an open question whether, apart from him, the present advanced condition of the settlement of the opium question would have been reached, and that it is probable that he did more than any Christian worker in England to bring the present condition to pass. We hope that a "Life" of Mr. Broomhall will be written, for the example of his life and service is one that should be known and not forgotten. We trust that Mrs. Broomhall, the widow, and Mrs. Hoste, Mr. Marshall Broomhall and the other children, will be lovingly remembered before God, that they may receive, in this time of their sorrow, His everlasting consolations. An appreciation of Mr. Broomhall is elsewhere in this paper.

The Church of Christ at large has sustained a great loss in the death of Dr. A. T. Pierson, of Brooklyn, New York. For long this champion of the truth has

sounded his alarm and called the true soldiers of Christ into warfare, and only eternity may reveal how many men and women were led forth and made strong for conflict by his spoken and written addresses. It is not too much to say that his book, the "Crisis of Missions," came to the Christians of the world as a revelation, first of neglected duty, and then of God-given opportunity, and that its reading was used to begin the modern missionary movement. It is a well known fact that his address at Northfield, "The Evangelization of the World in this Generation," was the immediate cause of the origin and organization of the Student Volunteer Movement, a movement which, under God, has put hundreds of young men and women at the disposal of Christ, and other hundreds at work for Him in the foreign field. In addition, our brother stood to the end of his life, in spite of surrounding declension from the truth, a valiant champion in life and testimony of the Gospel of Christ, both in its purity and fulness, holding fast to its primal verities and openly declaring the greatness of its power. Finally, we would acknowledge that his life meant much to us as a Mission, for he often spoke at our Anniversary Services, he frequently commended our work by voice and pen, and he was ever ready to sympathize and help. We rejoice in our Lord's choice for him, since his battle has been fought and won and he has now entered into rest; but we mourn that such an one as this beloved man of God is no longer among us to witness for Christ and the mission service which He commissioned His Church to render. Such men are all too few to spare them without deep regret and sorrow. We would ask that Mrs. Pierson and her children be remembered before God, that they may receive His comforting.

"If ye love me, keep my commandments." (John 14:15.) With God there is but one test of love. It is not profession of love, it is not the sentiment of love, it is not even the devotion of love which expresses itself in deep feeling but leaves undone the thing commanded and desired. What God requires of love and counts love is exact and continual obedience. Such love may include profession, sentiment and deep feeling, though, at times, it may not. Love sometimes is too deep for words, and there are conditions when the occasion of love's expression may forbid feeling. But through all experiences, however varying they may be, obedience is possible and necessary. When Abraham was bidden to sacrifice Isaac on Mount Moriah, it is not probable that he was overwhelmed with the emotion of love. Nevertheless, he laid his own son, his only son, upon the altar and, in a moment the knife would have wrought its work of sacrifice had not God been pleased to accept the intention rather than the deed. And yet, in spite of the absence of emotion, this was supreme love, and simply because it was supreme obedience. Happy the man who learns to serve God and Christ like this. Then, service endures, and then, service counts, for such an one will obey irrespective of all conditions, whether inward or outward. A young lady once asked us if she might go to China without loving the Chinese. We replied that this was not the question, but rather, whether she might remain at home when Christ had commanded her to go. She concluded that she must go, and she went. In a few short years, she had sealed her devotion by death. And who will say that she did not love? Yea, there are times when obedience is better than "sacrifice," for obedience is sacrifice, and such sacrifice is love.

### JUST PUBLISHED

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BY

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Samuel R. Clarke

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# Information for Correspondents

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1911	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	
Date No.	Amount										
2-617.....	\$ 2 50	5-623.....	\$ 200 00	7-633.....	\$ 27 23	12-646.....	\$ 1 90	21-658.....	\$ 8	27-672.....	\$ 31 50
3-618.....	25 00	6-624.....	100 00	8-637.....	2 50	14-648.....	14 25	23-660.....	3 18	28-675.....	25 00
5-620.....	2 00	6-627.....	1 00	9-638.....	10 00	15-649.....	2 00	661.....	1 00	676.....	25 00
621.....	2 00	6-629.....	333 33	6-639.....	1 00	16-651.....	3 00	663 Int.	44 45	30-681.....	2 00
622 Int.	55 00	7-631.....	10 00	6-640.....	30 00	20-655.....	1400 00	23-664 Int.	45 00	685.....	75 00
		6-632.....	30 00	12-644.....	50	21-657.....	5 00	24-665 Int.	37 50		\$2,547 92

#### FOR SPECIAL PURPOSES:

June, 1911		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-613Fam. \$ 2 00		6-628Fam. \$ 1 00		12-643Fam \$ 66 00		21-656..... \$ 10 00		27-670 Fam. \$ 1 50		30-679..... \$ 10 00	
614Famine10 00		630..... 83 33		645..... 5 00		22-659..... 15 00		Anon		680..... 15 00	
615Famine10 00		7-634..... 50 00		13-647..... 30 00		23-662..... 15 00		671..... 30 00		681Famine..... 10 00	
3-619..... 10 00		635..... 25 00		16-650 Famine 7 00		24-666 Famine10 00		28-673..... 25 00		683Famine 5 00	
5-625..... 30 00		12-641..... 200 00		6-652 Anon 25 00		27-667 Famine50 00		674..... 25 00		684..... 25 00	
6-626..... 30 00		6-642Famine 5 00		6-653..... 5 00		668Famine 2 50		29-677Famine 5 00			
				6-654 Famine13 76		669Famine 2 50		678..... 1 23			
											\$915 82

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

June, 1911		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
2-835.....	\$ 25 00	12-849.....	\$300 00	15-870.....	\$ 5 00	15-879.....	\$ 3 00	23-892.....	\$ 21 00	27-910.....	\$ 6 27
836.....	2 00	852.....	14 00	871.....	1 00	880.....	2 00	893.....	8 00	29-911.....	1 00
5-837.....	10 00	853.....	1 50	872.....	1 65	881.....	17 40	894.....	50 00		
838.....	10 00	855.....	1 50	873.....	40	882.....	5 75	895.....	5 00		
839.....	20 00	13-863.....	5 00	874.....	1 10	17-883.....	50 00	897.....	2 75		\$ 922 61
841.....	2 00	864.....	2 00	875.....	2 00	19-885.....	4 50	26-904.....	28 00		
8-846.....	50 00	8-866.....	10 00	876.....	17 75	887.....	1 00	906.....	5 00		
12-848.....	2 00	867.....	25 00	877.....	2 57	20-888.....	10 00	27-907.....	146 47		
		15-869.....	10 00	878.....	7 00	21-890.....	25 00	908.....	2 00		

#### FOR SPECIAL PURPOSES:

June, 1911	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	
Date No.	Amount										
5-840 Famine	\$5 00	12-847.....	\$ 15 00	12-858 Famine	\$1 00	15-868.....	\$ 12 00	23-898 Famine	\$1 00	26-905.....	\$ 12 00
842.....	10 00	8-850 Famine	5 00	8-859 Famine	5 00	17-884.....	27 00	899 Famine	5 00	27-909 Famine	1 00
843 Famine	10 00	8-851 Famine	15 00	8-860 Famine	6 00	19-886 Famine	15 00	900 Famine	3 20	30-912 Famine	25 00
6-844.....	6 00	8-853 Famine	1 00	8-861 Famine	9 25	20-889 Famine	1 00	901 Famine	1 00	913.....	6 40
845 Famine	18 00	8-856 Famine	3 00	13-862 Famine	5 00	21-891 Famine	15 80	902 Famine	1 00		
		8-857 Famine	2 00	8-865.....	5 00	23-896.....	20 00	903 Famine	2 00		\$269 65

#### SUMMARY:

##### FROM PHILADELPHIA—

For Missionary and General Purposes. \$2,547 92

For Special Purposes..... 915 82

\$3,463 74

##### FROM TORONTO—

For Missionary and General Purposes. \$922 61

For Special Purposes..... 269 65

\$11,92 26

Total..... \$4,656 00

Brought forward..... 35,600 42

\$40,256 42

# CHINA'S MILLIONS

TORONTO, AUGUST, 1911

## Christ Our Sufficiency

ADDRESS BY THE LATE MR. J. HUDSON TAYLOR

(Read 2 Peter 1 and Romans 8: 1-10)

UNLESS we are continually "looking to Jesus," our lives will be a failure. What then can we do better than have our hearts and minds occupied with our Master, and His sufficiency; and how can we better fit ourselves for those emergencies of service which are sure to arise, than by reminding ourselves where our strength lies, and where our Refuge is? Again, how can we present other than a distorted reflection of Jesus Christ, unless we are looking to Him, and are realising that He is our *all in all* for godly life in every possible circumstance.

Some people are so clever with their pencil that with a few strokes they can strike off a very good representation of any object in their minds. We Christians are very poor copyists. The Lord's intention is not that we should be clever in copying, but that we should be clear, plain mirrors, reflecting Himself. To reflect Him constantly we need to keep Him before us continually. He will not photograph Himself upon us once for all. It is only in the continual sunshine of His countenance that we shall have that brightness which we ought to have before the world.

In our preliminary meetings some of us have considered the essential connection between the character of the *spiritual father* and the *spiritual children*. How can we secure the development of strong, healthy, Christ-like native Churches, unless we are living strong, healthy, Christ-like lives ourselves? So that our subject is one of the deepest interest and import-

ance to us; whether for the development of our own life—for the presentation of, not a caricature, but of a true reflection of the Lord Jesus Christ to the heathen—or for the development of the grace of Christ in His Church in China.

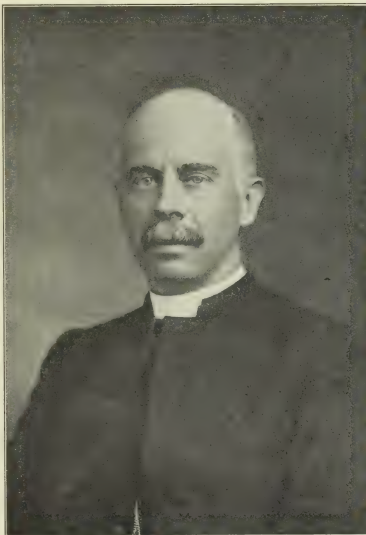
Very few have been long in connection with Missions without hearing a great deal of the faults and failures of the native Christians. Is it not the case that their faults are very much the reflection of our faults and failures? It is a humiliating thought to fathers and mothers, when they begin to see the flesh developed in their children, that they are seeing themselves in their children, and that much which they have to correct in their offspring is the result of their own personal failure and sin.

So if Christ's reflection in the native Christians is an unsatisfactory one, do we not need to remember this, and to deal with them in much love and gentleness and patience, sorrowing that we and our fellow-workers have given them such poor patterns, and are the true source of their failure? If this be really so, then it becomes to us a doubly important question.

*Is a sufficiency really provided for our own personal life and godliness?*

During many years of my own service in China I held that there

was nothing better to be expected than to go on stumbling; that nothing better than many long winter nights, and few long summer days, were to be expected, until we were caught up and saw the Lord and were then conformed to Him. When I was first



REV. PRINCIPAL T. R. O'MEARA, LL.D.  
A member of the China Inland Mission Council for North America

converted I knew nothing about the theological distinction between "walk" and "standing." I took Christ for everything, and found Him sufficient. But by-and-by one began to distinguish between a good standing and a poor life. The result was that while one's standing remained the same, one's life was different. Old weaknesses came back again, and one ceased to expect to live a holy life down here. So that after years of service, instead of having as much blessing in Christ as formerly, one was too well taught (!) to look for anything of the kind, and practically far too foolish to enjoy it. On the contrary, I was prepared to argue strenuously with those who said there was anything better on this side of the grave. Thank the Lord we have left such teaching behind, and have taken the simple Word of God. We find there that God's power hath granted to us "*all things that pertain unto life and godliness,*" as well as unto standing and eternal security. That this is granted to us through the knowledge of Him; and that we *may* expect to escape the corruption that is in the world. We have learned from God's Word, that the law of the spirit of life in Christ Jesus has set us free, and delivered us from all bondage to the law of sin and of death.

It is a great thing to know these things. It was one of the things for which Paul prayed for the Ephesians, that the eyes of their hearts might be enlightened, that they might know what was the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power—the power which raised Christ from the dead. If the power which raised Christ from the dead is working in us, should we not expect it will thoroughly raise us from all spiritual death? If a power is working in us like that, ought we not to expect that same power to put all things under our feet? This power is not given us apart from Christ, but it is in the knowledge of Christ, in our union with Christ, in our communion with Him, as the branches in the Vine and the members in the Body, that we have these privileges and blessings secured to us.

#### THE WRITTEN WORD, AND THE INCARNATE WORD

In speaking on this subject, the Lord Jesus as our sufficiency, it is well to remind ourselves of the very close connection there is between the written Word of God and the incarnate Word of God. We shall never enjoy the one apart from the other. It is through God's own revelation in the written Word that we really see and know the Word who was made flesh, and who rose from the dead. It is through the written Word we shall feed on Him, not through our own speculations. It is important that we bear in mind that as the Incarnate Word is a Divine Person, so is the written Word a Divine Message; and as we may rest all our soul's interests on Jesus Christ, so we may rest all our soul's weight on the Word of God. To be shaky on the question of inspiration is to be overcome by temptation, and to be unable to accomplish God's work. The connection between full faith in God's will, as revealed in His written Word, and in the Incarnate Word of God is so close and intimate, that you can no more separate them than you can separate between body and soul, or soul and spirit.

Begin to separate them, and to study theology *instead of* the Word of God, rather than as a mere aid in gaining a fuller grasp of it, and if it does not make you weaker rather than stronger, you will be fortunate indeed! No! Take God's Word as it stands, and God's Christ as He reveals Himself to us, and enjoy *all* in Him.

#### A SUFFICIENCY PROVIDED

Now with respect to this subject we have read sufficient to show how thoroughly God has provided a sufficiency for us. "His divine power *hath* granted unto us *all* things that pertain unto life and godliness." How many persons there are whose histories are known to us, who have lived on the sufficiency and found it sufficient. The testimony of Paul is remarkable, and one that cannot be gainsaid. He went to a place and lived there a few days only; the sufficiency he had in Christ so told that he went away leaving a living Church. He went to a place and stayed there three years, and he is able to speak of the way in which he lived *from beginning to end*. Paul found there was keeping, living, working power to which he could refer; and it was so thoroughly "Not I, but Christ," that there was no self-praise at all, and no self-consciousness, in his referring to the grace of God. Paul knew himself so well that he was sure that the life he was living was Christ's work, and that in speaking of it it was Christ alone he was glorifying. Now one thing the Lord wants of you and me is *testimony*. The power that wrought in the witnesses of old, should be working in us, and producing similar results. It should produce such a life as we can afford to refer to. Our native Christians very well know what is the power of our life, and the heathen, too, judge pretty accurately the real spirit of the life that is within us. How important, therefore, that it should not be misleading, but should be full and true!

#### IS CHRIST OUR SUFFICIENCY?

Seeing, therefore, that God has given a sufficiency in Christ, the next question is—Have we appropriated it, and made it our own, or are we living in our own poverty and rags, instead of being clothed with the glorious robe, and living on His fulness? I think that we shall all come to this conclusion, that we have much room for humiliation, that we have been a long way from appropriating the fulness of Christ and His salvation; and that however much we have enjoyed, there is much that remains to be possessed in this great treasure of God's grant in Christ. Let us so appropriate the fulness there is in Christ that it will suffice us in all those trials into which it is to be hoped we shall be brought. I say, "it is to be hoped," because it is *only* in the trial of God's grace that its *beauty and power* can be seen. Then all our trials of temper, circumstances, provocation, sickness, disappointment, bereavement, will but give a higher burnish to the mirror, and enable us to reflect more fully and more perfectly the glory and blessedness of our Master. It is well if we can go forward with good courage, feeling that come what may it will be for the glory of Christ, for personal blessing to us, and for blessing to the Church of God. So shall we reap the benefit of trial now, and, if the Lord tarry, in days to come.

We find the early Church coming together on important occasions, and deliberating on important

matters, and they were able to say, "It seemed good to the Holy Ghost and to us." They asked to be filled, and they were filled with the Spirit. They had from time to time a fresh filling. They were filled before, but needed replenishing. May the Lord bring us all to one mind, and give us all an

overflowing fulness, making us as vessels so filled that the least shock will cause an overflow, and not leaving us as half-empty cups trying to run over. Just one word further:—Whatever the sufficiency of Christ is for us there is the same sufficiency in Him for our native converts.

## In Memoriam—Rev. John McCarthy

(Born Dec. 17, 1839—Died June 21, 1911.)

*"When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come" (St. Mark iv, 29, R.V.)*  
*"I have fought a good fight. I have finished my course. I have kept the faith" (2 Timothy iv 7).*

**Y**ET another veteran fallen! The sudden and unexpected news has come that the brother beloved, John McCarthy has finished his course. How these repeated blows fall heavily upon the rapidly diminishing company of the "old guard"! Those left from the inception days of the C.I.M. appear increasingly like the lonely stalks left here and there through the cornfield after the reaper has passed over. But blessed be God, while the cloud casts its gloom on the one side, on the other is the glorious lining.

Early in the sixties, towards the close of that very wonderful work of God known as the Irish revival, John McCarthy was one with the writer, of a band of young men "whose hearts God had touched," who met frequently in the house of a godly widow lady, in a Dublin suburb, for prayer and Scripture study; and who also took part in various evangelistic efforts in and around the city.

In process of time a copy of "China's Spiritual Needs and Claims" came into their midst with startling and scattering effect. Intense interest in and prayer for China was an immediate result.

Mr. Hudson Taylor visited Dublin at the close of 1865, or early in 1866. While there he addressed a Bible Class, of which John McCarthy was a member, held by the late Dr. Grattan Guinness in his own house, and interviewed, after the meeting, several upon whose hearts China had been laid as a burden. This was our first personal acquaintance with Hudson Taylor. The outcome was that Mr. McCarthy and several others were accepted, and eventually went to China, with the exception of the late Dr. T. J. Barnardo, one of the number.

Mr. McCarthy had much wished to accompany Mr. Taylor and the *Lammermuir* party, but circumstances prevented his sailing until 12th October of the same year, 1866.

Upon arrival in China, in 1867, with his wife and young family, he proceeded to Hangchow, where Mr. Taylor and the *Lammermuir* party had made their base. Here for some years he remained, eventually as pastor of the church, having as his colleague the late Wōng La-djūn (Uang Lai-ts'uan), for whom he

had a strong affection and high esteem. He had very definite ideas as to the best way of carrying on work, and worked them out with characteristic energy. He infused a missionary spirit into the church, and drilled self support well into them. Several out-stations were opened and worked by the members themselves.

In 1872 he moved to Chinkiang, and for a time had oversight of the work in Anking and the Anhwei province. After a short visit to England, in 1875, he returned in the autumn with two fresh men. His mind had long turned toward the far West, and he and the writer had discussed the question of attempting a journey into Szechwan, but circumstances put

an end, for the time, to the scheme. At the end of January, 1877, however, his way at length opened, and he started on the fulfilment of this great object. An account of his memorable "Walk across China" may be read in volume ii. of the "Story of the China Inland Mission." A paper descriptive of this journey he read before the Royal Geographical Society at a later date.

But time and space would fail to tell of his further service as superintendent in Kiangsi, and in the development of the work on the Kwangsin River; of the last ten years of strenuous labors in Yunnan as superintendent, with the arduous and frequent journeys, remarkable at his age, to and fro on the road to Bhamo; and of multitudinous efforts as deputation in Great Britain and America.\* In deputation work he was almost

unexcelled, and stirred not a few who are now in the field. In training evangelists he took great interest, carrying them with him in his itineration, that he might thus get opportunity for instructing them, and showing them methods of work, to them of unspeakable value.

He was a man of strong faith, untiring energy, and unflinching zeal, with a consuming love for the Chinese. His widow and family claim our warmest sympathy and prayers. Of the latter, three are in Mission work in China.

\*It was during the period of Mr. McCarthy's deputation work in North America that our Prayer Union was formed. He was the instrument used to organize Prayer Circles, such as the one in Hamilton, Buffalo, and other places which are still being used of God for blessing upon China and the C.I.M.



THE LATE JOHN MCCARTHY.



## Then and Now in Siningfu, Kansu

ADDRESS BY H. FRENCH RIDLEY

**T**WENTY years ago I made my first journey up to the north-west of China, to the city of Ningsiafu. In 1894, four years later, just after our marriage, we went to the city of Siningfu, which has been our station since that time. When we went first up the country our party consisted of three young men. Not many travelers had gone that way before, and along all the way that we went, the constant cry we heard was, "Foreign devil! Foreign devil!" Day after day, and week after week, and month after month, as we traversed that vast country, the only reception that we had from the Chinese was the cry, "The foreign devils are coming!" When we reached our own city, every day that we went out on the street, we heard the same insulting cry, "Foreign devil! Foreign devil!" The children would run around the corners and shout, "Foreign devil!" and then away they would disappear into their courtyards. Fifteen years passed by, and last New Year's day it was our great privilege to receive the respect of the ambassador who represents the province of Amdo in Tibet, and who controls all the vast territory called Tsaidam and Kokonor. He came, with a large retinue, to pay respect to the poor missionary, who formerly was called "Foreign devil." And not only he, but the General of the city, the Prefect of the city, and the Guardian of the city came, each with their retinue, and paid their respects to the formerly despised missionary. And the Taotai himself, who was indisposed, sent his card, with his best respects, wishing us all a happy New Year.

When we left our station, on November 9th, it was our joy to have a happy send off. Days before—I may say weeks before—the Chinese came and brought, or sent us, presents of food of various kinds, that we might have enough to eat on the journey. Probably they thought we needed food to carry us all the way to our own homeland. At any rate we had the joy of bringing rations with us which would last for fifty days.

The day before we left we received three messengers, who came from a place four days' journey away, bringing us a present from a living Buddha. He sent us a live sheep, a drum made of two children's skulls, and a leopard's skin for my wife. The morning we were leaving, among the crowd of Chinese who gathered to bid us farewell was a Mongolian prince, a friend of mine whom I had known for many years. He came and gave me a scarf of blessing. He said, "Where is Mrs. Ridley?" and being taken into her guest room, he gave her also a scarf of blessing, and wished us great joy and gladness on our journey home. As we left the Mission station and passed down the main street, the merchants, and others, came out to wish us good-bye. Passing into the suburbs we were greeted also by the Mohammedans, both men and women. Some of them shed tears at our departure and wished us all a very happy journey. A little caravan, consisting of three carts full of women, and several women riding donkeys, or mules, or horses, and a large number of men also on horses, besides a whole lot of children—fifty or sixty in all—

escorted us five miles on our road as we left the city; and there on that road, five miles away from the city, we had a little farewell meeting. We sang together, we prayed together, and we wept together. There the East joined the West, one in our Lord Jesus Christ. And as we said good-bye we could see the tears rolling down the faces of the men and women, and the sight brought to our hearts great joy, a sufficient reward in itself for all our labors during those many years in China.

On our first arrival at Siningfu, sixteen years ago, we could not get the people to come near us, but after a few months a magic lantern reached us and we decided, if possible, to use that to get hold of the people. My wife knew an elderly lady who had a husband and three sons, so we spoke to the old lady and told her about the lantern, and asked if she could not prevail upon her husband and sons to come to our place and bring their friends. They came and brought about eleven friends, who saw the magic lantern, and we had no difficulty after that. At our next exhibition over two hundred people wanted to come and see the pictures, but as our object was to get introduced to them one by one, only thirty were admitted, to whom tickets had been given, these were introduced to me personally, and found that the "Foreign devil" was not such a bad person after all.

The Chinese at that time would not drink our tea. They were afraid lest we should put poison into the tea and that through their drinking it their hearts would be won over to Christianity, but now we used our opportunity. The second evening of the magic lantern we talked to them and got friendly with them. Just before we began to show the slides, thirty cups of tea were brought in and we handed them all round and invited the people to drink. They lifted the cups and saucers to their mouths and hesitated, looking first to the right and then to the left. I said, "Friends, drink your tea." Still they hesitated. Turning to two Chinese friends, who were near me, I said, "You drink the tea," and they drank it. Then all the rest of my guests drank it. A week passed, and no serious result followed the tea drinking. None were poisoned, neither did any become Christians. During that winter over two thousand people drank our tea and, once for all, we did away with that superstitious idea which had been a block in our way, hindering the preaching of the Gospel. Thus we wooed them over to ourselves.

In 1895 a big rebellion broke out in Siningfu, and, in less than six weeks, forty thousand Chinese were slain and a large number of others were wounded. Apart from we three missionaries there was no one to look after the wounded people at that time, but day by day, for nine months, we had the privilege of helping, in all, over two thousand wounded Chinese. So we wooed them again a little nearer to ourselves, and were the means of winning some for the Lord.

In January last year I was coming home from the city and as I passed through the drill ground not very far from our house I saw several young men standing and looking up at the sky. I said, "What is the

matter?" and they replied, "Do you not see, teacher, there is the broom star, or the besom star?" and I looked away to the west and there, sure enough, was a comet. They said, "Teacher, there is going to be a calamity here. There is going to be a rebellion, or a famine, or a plague, or something terrible, do you not see the star?" I said, "Do not fear. Away in our country we have been looking for that comet for months. Do not fear. Set your hearts at rest. It will be all right." But the city was troubled. I knew that scores and scores of other little groups of people, in the city and country places, would be gazing at that comet apprehensively, so I went home and got out a book about comets and found out all I could about Halley's comet.

The next morning, when the teacher came, I got him to translate what I had written, and before noon we had a big poster put up outside our door, and another in the centre of the city, and another big poster down in the suburbs. The posters had two diagrams, explaining about the comet, and stating when it last appeared. Three or four days afterwards that troubled city was calmed. People came day after day and said to me, "Teacher, we are so thankful to you for putting out those posters. Our hearts were so troubled, so filled with fear, but now we are at rest and our hearts are calm."

A few years ago it was my great privilege to be able to visit the Dalai Lama in person, in company with Lieut. Brooke, who afterwards was killed in Szechwan, and I had the joy of giving him the four Gospels in Tibetan, well bound. A lot of different kinds of people visit us—Chinese, Tibetans, Mongolians and Aborigines, as well as Mohammedans and others. One day a priest came in, a great big fine fellow, six feet high, and well proportioned, a fine, strong fellow. We entered into conversation with him, and, by and by, when he was going away, I gave him a copy of the gospels of Matthew and Mark. He took the books away, like many others have taken a book away. But the following year he came back again and after a conversation he said, "I read those books that you gave me last year. I saw what was said in them about Jesus Christ and I was very much interested. Would you like to give me some more books?" So I gave him the gospels of Luke and of John. He

read the books, and he understood what he read, and he came back the following year again and said, "I enjoyed those books very much indeed. From those books I find that you have other books like them. I should like to have a copy of the Acts and of the Revelation." I could not understand how he had found out about the Acts and the Revelation, until he said, "Look in the book of Luke and you will find something;" so I turned up the first page of Luke and I found there a list of the books of the New Testament, and then I knew how he had found them out. I said, "All right, I will get them for you." Of course, I was not going to be content with getting a man like that only the Acts and the Revelation; so

I immediately sent word to Shanghai to that right-hand man Society of all missionaries—the British and Foreign Bible Society, and asked them to send me a Tibetan New Testament. By and by it came.

About three months before we left Siningfu this man came again. He was a living Buddha. Probably many of you do not understand what a living Buddha is. He is supposed to be a reincarnation of a holy man who lived years ago. He may have been in this world before, he may have been here four or five times before, or a dozen times before, or a hundred times before. I said to this living Buddha, "I have got you Acts and Revelation." He was sitting in my room at the time. I undid the paper and the oilcloth—for it was beautifully packed—and I said to him, "This is the Book that you want. It will give it to you." He looked at it, and turned over the pages, and thought it was some foreign book. But when



Photo by  
A TRIO OF TIBETANS [H. T. Clark, M.D.]  
WHO CAME TO DR. CLARK'S DISPENSARY FOR MEDICINE

Note the jewel case on the chest of the man in the centre. It is set with coral and turquoise. These jewel cases worn round the necks of most of the men are of various sizes and shapes. Two different styles are seen in this photo. They are valued family possessions and are much more than ornaments. They are in fact portable shrines, each of which contains a number of little images of Buddha about an inch high.

he saw that it was in the Tibetan character, and beautifully printed on Indian paper, he was so glad. I said, "I will make you a present of this book." He looked up to his interpreter again, to be sure that he had understood me rightly. And I said, "Yes, it is quite true, I will make him a present of it. I got it for him purposely." Now it is only a few months since he took that book away. He took it to the monastery, some four days' journey distant, and, I believe, that day after day, and every day, that man is looking carefully through that book. Let us pray that this living Buddha may soon find the living Christ.

## “Preaching the Gospel and Healing”

ADDRESS BY DR. G. WHITFIELD GUINNESS, KAIFENG, HONAN



Photo by [Dr. G. W. Guinness]  
A JEWISH BOY AT KAIFENG FU

**F**OURTEEN days ago my wife and I were in the heart of China. That fact will surely speak to the heart of all. The nearness of China to our shores surely is a call to some of us to go forth, and to all of us to remember the importance of that great Mission field.

I have come back, this time, to England with hope filling my heart. We love that word: “The God of hope fill you with all joy and peace in believing.” God has filled our hearts with hope. We feel Him working, working in the changed conditions of China to-day, and working in the changed lives which we have seen. One day I was sitting with my wife finishing dinner when a servant came in and said: “A gentleman has come to see you.” I went out at once—we never care to keep our friends in China waiting—and found a dignified, intelligent-looking Chinese gentleman, and he said: “I have an important thing to ask you. We hope to start a medical college in the city of Kaifeng. We realize how many lives are being lost year by year through the maltreatment of the Chinese doctors, and we want to start a school, and I have been sent to ask you to become a professor in it. Will you do so?” I pointed out to him that we were engaged in our hospital work, day by day, and we had no possible opportunity to take up such work as that. He said: “Will you help us to start the work. Will you come down to give the opening address and to tell us what books we should use in order to teach our students.” I agreed to go down and give the opening address. On arriving I found about sixty or seventy intelligent Chinese students waiting in the room where I was to speak. I gave them about half an hour’s talk on the value of medical study, and the importance of real, earnest application to study. The Chinese to-day are very careless in their studies. They do not give themselves to it. They expect the teacher to do the work, and not the students. They listened very attentively, and at the conclusion expressed their thanks for the address, but I heard that, three weeks later, the school was dissolved. All the men had gone. The scheme was too ambitious; they could not carry it through.

This impressed me with the fact of the great need of the people of China to-day. They want Western knowledge. They want to acquire the help which they see is so useful, but they cannot themselves provide the teachers that are required. Now there are many men in England who have medical skill and knowledge, who do not feel called to be missionaries.

They are keenly conscious of a call to a scientific life, and to medical work. There is a splendid opening for such men in China to-day. In Peking, Hankow, Hongkong, Shanghai, and elsewhere, schools are being opened, and there is a great opportunity for medical men of knowledge, and skill, and a gift for teaching. There are others who feel a call not merely to medical teaching, and scientific work, but to the evangelistic side of medical missions, and those of us who are engaged in this aspect of medical work are realizing in our hospital life what a great opportunity God has given to us.

I wish that you could follow us into one day’s work in our hospital. We have arranged in Kaifeng that on Mondays, Tuesdays, Thursdays and Fridays we see out-patients; on Wednesdays and Saturdays we operate. On Monday we have, in the summer-time, perhaps one hundred up to one hundred and seventy patients waiting to be seen. We saw over 13,000 in nine months. It is heavy work, but God has given us very effective helpers in our Chinese assistants. I shall never forget the lives of some of those men. We make it our object always to seek to be co-workers with them. There is no other way of getting men to become effective Christian workers in the service of our Master, than by working with them and, above all, praying with them.

After our morning Gospel meeting, we have a prayer meeting with the students, and thus, day by day, we know whether they are keeping in touch with their Lord and Master. In order to help them to do so we feel it all-important that we ourselves should be walking with the Lord Jesus Christ, walking day by day in prayer and in communion with Him, and in the study of His Word. I confess tonight that we have been helped by them. One of our students, a dear lad who has not been brought to the Lord very long, is full of spiritual power. He has been a blessing to Chinese and to foreigners. I constantly hear testimony borne to him. Not long ago, at one of our stations, a Chinese said of him that the upper and lower classes, alike, speak well of Him. His life is fragrant with the presence of the Lord Jesus Christ. Shortly before I left he said to me: “You are going home to England, and I want you to take a message, and he handed me a sheet of calico, on which he had written four characters. Those characters, translated, mean: “Deny yourselves in order to save men.” He said: “Will you take that message to England? Will you tell the Christians there that they must deny themselves of their homes and come out to China in order to save the lost? Tell them that there are many difficulties here. They will have to endure loneliness and they will have to study a difficult language. They will have to endure a tropical climate, but if they are only willing to come out and deny themselves for Christ’s sake God will use them to save men.” Oh! that we may have that message ringing in our ears: “Deny yourselves. Go counter to the love of self in order to save others.”

How do we carry on our work? Dr. Carr—who is my fellow-worker—and I enter the room where we

see the patients. They are admitted in batches of perhaps eight or ten. We sit down, and each man brings us his prescription paper. We seek to treat them not merely as patients, but to get an interest in each man individually. We fill up the prescription paper in Latin. Our students can read the prescriptions and so save us all the trouble of dispensing the medicine. They also perform a large number of the operations: all the operations on the eyelids, and many others, are done by our student helpers. We thank God for that help. When the patients have all been seen, and the minor operations done the evening draws on. In the morning while the patients

are waiting they are told the Gospel by one of the evangelists. Just before I came away we had one such preacher, a worker from the Presbyterian Mission, who, prior to his conversion, had been a writer of theatrical plays, and had managed twenty-four theatres. He was a very gifted man, and when he was converted (through reading a catechism or tract) he gave himself fully to the Lord. I was amazed at his power of preaching. He seemed to be a Chinese Moody. He is a man who honors the Word of God.—Oh! brothers and sisters, do pray God to send out missionaries who are honoring the Word of God to-day.—This man quoted the Scriptures from the Old Testament and from the New Testament without hesitation. He knew them far better than we foreign missionaries. None of us can quote the English Bible like he can quote the Chinese. Chapters were as nothing to him. And his application of the Word was magnificent. He would first of all take some chapter from the Old Testament and run through its main features rapidly, and then apply it to the audience present. Oh! how his illustrations brought home the power of the blood of Jesus Christ. It was an inspiration to the foreign missionaries to listen to him preaching for more than an hour at a time. We do thank God for him.

At the close of the day we gather together for our evening Gospel preaching, and in service after service the Lord was very markedly present. We felt, however, that greater things might be done, so we told our Chinese assistants that we wanted them to take

charge of the evangelistic work in the evening, not only at the chapel but in the wards. Each student was to go to a ward. We felt that if they preached the Gospel in the wards to the men who had been treated during the day they would have an opportunity of coming into close touch with them. I was interested to see the result of this change. Not only did the patients get a real knowledge of the truth of the Gospel, but the students themselves grew keenly interested in the lives of the individual men and followed them up afterwards in their own homes. We thank God for this evangelistic work now being done by the students.

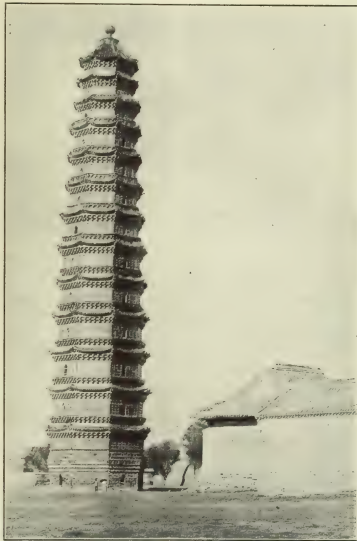


Photo by] OLD PORCELAIN [Dr. G. W. Guinness  
PAGODA BEHIND EXAMINATION HALL AT KAIFENGU, HONAN

#### CONFESSION AND RESTITUTION.

One Sunday morning, before the opening of the service, a man rose and said: "I want you to help me to day to confess a sin." He appealed to one of our students.—Will you bring me that rug? The student walked up the centre of the chapel carrying a foreign rug in his hand. I wondered what was to follow. The man said, "This rug has been standing between me and my Lord. Dr. Carr lent it to me when I went down to Shanghai with him, and he said to me at parting, 'Take this rug home and give it to the foreign missionary.' I used it on the way back, and I liked it, and when I returned I did not give it to the foreign missionary. To-day I want to confess my sin, and have done with this rug which has been hindering me;" and he handed over the rug. Instantly the mighty power of God fell upon that audience. Never in my life have I seen such a thing. Men fell right on the ground, sobbing with tears and confessing their

sins to God, and we realized that the Holy Ghost was wonderfully in our midst. There was no need to conduct that meeting. And day after day, afterwards, we felt the Lord was in the midst. Men and women would hurry through with their work and walk long distances to attend the meetings. We did not appoint anybody to take the chair. God the Holy Ghost was presiding, God was speaking to us. And in the hospital, night after night, we saw men and women coming to the Lord and confessing their sins and getting rid of all the hindrances in their lives. From that day onward there has been a higher standard of life



and service seen in the church at Kaifeng. I will not say that all who professed at that time have maintained a real close walk with God, but many have done so, and many lives have been a constant inspiration to us as we have gone forward with our work.

I remember once visiting Tientsin and hearing a foreign missionary preach there on a Sunday morning, and at the close of the meeting, an ordinary kind of meeting, he asked one of the Chinese there to rise and say a few words to us. He said: "This Chinese worker has come to hold a mission here in Tientsin." The man only spoke for three minutes, but the whole atmosphere of the place changed. We felt the presence of the Lord Jesus Christ.

Now we thank God that He is not only bringing men to Himself, but He is living in them. He is manifesting forth His power in the changed lives of these Chinese Christians, and He is calling forth men of gift and ability for His service. Will you pray that God will give gifts to His church. The foreign worker can do a good deal but the Chinese can do infinitely more; and what we hope to see is the Lord calling forth such men as will walk with Him, and live with Him, and serve Him, and manifest forth Jesus Christ in their lives.

#### FUTURE PLANS.

Just one word as to our plans for the future. We have in Honan a number of stations where there is no medical work being done and the Chinese feel the need of such work, and they sometimes ask us: "Will you not come to work in our station? Why should you two men be in Kaifeng?" Well, our answer is that the need is too great there for us to leave. The work requires two men, and even more, but what we want to do is to prepare Chinese students, by a six years' course of training, and send them back to their respective stations to do medical work there. And, further, we want to train Chinese nurses. We have one now, a very nice girl, but we have no women's hospital at Kaifeng in which to train her. We have a couple of small wards where we put the women, and I want you to pray that a women's hospital may be given to this important city of Kaifeng. There are a large number of families with ladies in them, who are not willing at the present time to come into our hospital because we have no accommodation suitable for them. We have a gifted nurse who studied in the London hospital. She is now studying the language. She is a bright and very capable nurse. She hopes to give her life to the work and to train nurses

from these various stations in Honan and send them back to their own districts, there to do effective work amongst the women.

Will you pray that the Lord may give us this hospital? We do thank God for what He has given. He has given us room for fifty or sixty men in the hospital, and He has opened the door of many homes. The city of Kaifeng, which is thirteen miles round, has, perhaps, six thousand students, nine thousand soldiers, and ten thousand Mohammedan families, and a vast population of I do not know how many. We have patients coming from villages five hundred Chinese miles distant. Will you bear this work in your hearts and remember it in your prayers. God is working, and lives are being changed, and we want to see the work extending far and wide and bearing fruit to the glory of Jesus Christ our Master.

There appears to be evidence, according to an article in the *Daily News*, of July 11th, that the smuggling of Indian opium into China in contravention to the Treaty has been organized on a large scale. It is stated that in Hongkong consternation prevails in the opium market among the "legal" dealers in opium at this organized illicit traffic. We trust that this new danger will be effectively dealt with, and that the so-called "legal," though "morally indefensible" traffic will also terminate at an early date.

We regret to see that the recently published Consular Reports point to the growth of another undesirable trade. The Kiachow Consular Report states that at that port alone there was an import of more than 236 million cigarettes. Other reports point to the same trade as one that is rapidly increasing, and reports from missionaries all over China tell the same tale. One somewhat curious fact is reported in the Chungking reports, namely that over 334 million needles were imported during 1910, large numbers of these being used for planting in the plaster of Chinese house decorations to prevent the crows, which are birds of ill-omen, settling upon those Chinese characters which are connected with the good luck of the house!—*From the English Millions.*



Photo by]

HARVESTING NEAR KAIFENGFU.

[Dr. G. W. Guinness.

## "The Word of God is Quick and Powerful"

ADDRESS BY ROBERT YOUNG, SHUCHENG, ANHWEI

THERE was a time, not very long ago, when many people in talking of the province of Anhwei always spoke of it as "Dark Anhwei." Well, that is very expressive, and it is very true today, not only of Anhwei, but of all the provinces of China. But it must be a joy to all of us to know that the darkness is passing away, because the true light is already shining in so many cities and villages throughout China. There are missionaries with us in our Mission now, whom we do not reckon old missionaries by any means, and they can remember the time when, leaving the training home at Anking and going away to the north, they passed through only two walled cities where the Gospel had been preached. Now, on leaving that training home and traveling in the same direction, they pass through seven cities where missionaries are stationed and through centres where, if there are no missionaries, there are Chinese Christians bearing bright testimony to the saving grace of the Lord Jesus Christ. Thus the light is shining—inadequately perhaps—through all that road that only a few years ago was so very dark.

I do not intend to speak to-night so very much in detail of my own missionary work in the station at Shucheng—the name means almost literally "The City of Ease." One could have chosen a better name for a missionary station, but there it is.

I propose speaking on three things which have impressed me very much. I feel now, coming home after a term of missionary work, like a boy who has been apprenticed to some trade or profession and has just finished his apprenticeship. It is a long, dreary road of apprenticeship on the mission field, but there are great joys. The first thing that impressed me in China was the divine power of the Word of God. It is one thing to believe a thing and it is another thing to have it proved in your own sight and in your own experience. When I went to China, if anyone had asked me if I believed that the Bible was the Word of God, I should have said, "Yes, of course I do." I had seen it prove itself to be the Word of God in prison, in slums, and in various places where people do not reckon on anything less than divine work for raising humanity. But I do not know that I had then the assurance that I have to-night, through my experience in China, that the Bible is the Word of God, and the only solution of all missionary problems. We have seen it doing a great work in convicting Chinese minds of sin. If people do not know what sin is, they can never thoroughly appreciate the sacrifice of the Son of God on Calvary. And I defy any human being, by his eloquence, or by his gifts, to convince a Chinese that he is a sinner. A sense of sin is greatly lacking in the Chinese. And that is what the Word of God has to implant. It has to convict a man of sin, and to convert him. I made a statement something like that some time ago in a meeting, and a man came to me and said: "Well, Mr. Young, it is all very well, but do you not see the personality of the missionary was there with the Word of God." I said: "No, it was not. We have cases of men who have never seen a Christian, either Chinese or foreign,

but who have been converted to God through the reading of His Word, and by the teaching of the Holy Ghost."

Then, the next thing that impressed me about the Scripture is its great power of guidance, and of cleansing. Oh! if there is one thing that the human heart requires it is this cleansing—the cleansing that is only to be had through the blood of the Lord Jesus Christ. To convict a man of sin and leave him there would be a grave and pitiable thing. But to convict a man of sin and say: "Here is cleansing"—that is what we want, and that is what the Word of God gives. I have seen men and women in my station who used to go to consult their books—the books of their sages and the books of their fortune-tellers—whenever they were in a difficulty about any moral question and what the book said was, so they believed, right, and they went by it.

Again, I have been much impressed by the growth in grace of Chinese Christians. When Mr. Hoste asked me to go and take charge of Shucheng several years ago, I was rather loath to do it, but when I got there I thought to myself: "Now, here is a chance. We have no hospital; we have no school; I cannot do medical work and I cannot start schools right away. Here is a chance to see if this Bible, this Word of God, is still the power of God unto salvation." We have never had medical work, and we have never had schools, but now there is a little church of earnest, devoted men and women, between forty and fifty souls, all saved and sanctified, to a certain extent, through the power of the Word of God. When men and women commenced to come into the church I felt these people will have to be very much guided in throwing off all their idolatry and all their heathenism. One night when I was very much in prayer about it this thought came: "If the Bible is the Word of God, and if you are depending on the Holy Ghost to cleanse and sanctify these people, why must you preach against this, and that, and the next thing? Preach the Word." That was the message that came to me, and I have never once in all my nine years in China preached a single sermon against idolatry. It was unnecessary. When the Holy Ghost got possession of the people the heathenism fell off like an old mantle. The idolatry was left as a thing that was no longer required and which no longer satisfied. They literally became "new creations." That is an expression that I have only learned the meaning of since I went to China: "new creatures" or "new creations" in Christ Jesus. I never expect a holier, gladder sight than to see men and women come out of heathenism, and gradually grow more and more like unto the Lord that bought them. I thought that it was a grand thing the first time the Lord gave me the privilege of winning a soul at home. I remember, at another time, I thought I had reached the height of joy when the Lord used me to lead a man in prison to the Lord Jesus Christ. But I do not think that we yet know what joy there is in store for us in the service of God if we are willing.

There is another thing that has struck me about

the Chinese Christians, namely, their devotedness to the Lord. You know it is a very common thing to say about the Chinese that they are Christians for what they can get, and that is why the expression "Rice Christians" has been so common in some places. I was called in question some time ago for saying that no Chinese man or woman ever becomes a Christian without losing something. It is worth remembering when you hear people talking about the superficiality of the work in China. Do remember this, that no Chinese ever becomes a servant of Christ, a disciple of Christ, without losing something. They have much to gain. They have eternal salvation to gain. They have as much to gain as we have. But they gain very little in temporal matters, in these days, from being Christians.

Then, they are very earnest in giving their time and their means to the service of God. Several years ago, although there was a little band of Christians in our station, I was without native helpers. At least, so it seemed to me. I said to the Christians: "Do you know I would like very much to have an evangelist here?" "Oh!" they said, "so would we." "Well," I said, "we will just pray about it, and ask God to send us the right man." So we started praying and we prayed for weeks, but no evangelist came. One Saturday evening I was still praying about this matter, and on my knees, and the Christians were having a little prayer meeting in the front of the chapel, and this thought came to me, flashed to my mind as it were by God Himself: "What do you want evangelists for? There are your evangelists there in the front." So after their meeting was over I went to them and said: "Do you remember our saying that we were going to pray for an evangelist?" They said, "Yes." I said: "Have you got him?" and they said, "No." "Well," I said, "neither have I, but I have got a message to-night, and I will tell you what it seems to be. It is that you have all got to do your share in the work and we shall not then require an evangelist." Well, they looked rather queer at that. "But," I continued, "just to begin: Mr. So-and-So, you will take the prayer meeting to-morrow morning. Mr. So-and-So, you can take the evening prayer meeting." I gave each of them something to do. They started with fear and trembling, I can assure you. It must have been several months after that when one of them came to me and said: "Pastor, do you remember praying for an evangelist?" "Yes, I do," I said. "And do you remember when we did not get him how very queer we looked?" "Yes," I said, "I remember all that." He said, "Well, we are glad now that you did not get an evangelist." I said, "Why?" and he replied: "If you had got an evangelist we should have said, 'He is paid to help the pastor; he is paid to take the service and to go out to the fairs, and theatres, and preach the Word. It is no business of ours. It is the pastor's business and the evangelist's business.' But you did not get an evangelist and so we had to start to work, and we are so glad that we started, because if, for instance, I have to take a meeting on a Sunday morning, I must study my Bible to get ready for it, and if another is to take the meeting I must study my Bible to see that he is quite right. So we have a great deal of Bible study which otherwise we should not have had." He mentioned the

fairs and temple festivals. We have a great many temples all round the city at various distances, some of them as many as thirty or forty miles away. Whenever there is a festival or a fair outside the temple the people all congregate there. Now the Christians come to me and say: "Pastor, there is a festival on such a date at such and such a temple. Will you get the books ready?" I say, "Oh, yes, I will get the books ready," and they come on that day, take off their nice Sunday garments and their shoes, and put on an old pair of sandals and march off to the temple with as many books as they can possibly carry. They give up their work and spend their time there preaching and distributing the Word of God. That is what they do in order that their brothers may also know what it is to believe in a God Who is over all.

Some people say: "Why do you bother the Chinese? Leave them alone: they are all right as they are. Their religion is all right. They do not need our religion, at any rate." This is an objection that has been raised very strongly recently. It is said that Christianity is not suited to the Chinese. It reminds me very much of the old Highlander who emigrated to Canada. He was employed on the railways there, and, having been a navvy on our own railways, he was, of course, an authority on railways out there. The place where they were about to lay a railway was all a great flat, and they came to speak to him about it. They said: "Well, Mac, what do you think of laying a railway here?" "Oh!" he said, "a railway will never do here." "Why won't it do here?" they asked. He answered: "Where would you put your tunnels?" That is exactly the position of some people just now regarding China and Christianity. They want tunnels when they are not necessary there. China is a splendid place for Christianity, for there there are four hundred millions of our brothers and sisters for whom Christ died.

No one can travel up and down the Yangtze without seeing that whisky, and rum, and brandy may be as great a curse to China as opium ever was, if the traffic is not stopped. We travel on the steamers sometimes, and I have seen, more than once, the Chinese Comprador lying drunk in his place there, not through Chinese wine, but through Scotch whisky! And I have seen the Chinese sitting down to their meals with a big bottle of whisky on the table. That whisky had been exported from our country.

Then, as to the needs of China. You have heard a great deal of them, but I question whether anyone can adequately tell you what the needs are. One thing that we need is young men and women to *know* that God wants them and that God can *use* them. Do not *wait* for some great special call. I say sometimes that I was thrust forth to China. It was the one place in the world that I did not want to go to, but God sent me and that is why I am happy there. It is a great thing to know that we are fellow-laborers. When I was a young Christian I heard missionaries say: "What we want is your prayers," and I thought that that was just a prelude to the collection. It was not. We want *prayer*, and, my brothers and sisters, we can be fellow-laborers although our spheres are far apart. You are in your small corner here, and we are in our small corner there, but we have a grand and glorious meeting-place in the presence of God.

# Tidings from the Provinces

## Prayer Topics

We would again ask that the summer school, so soon to be held in Nanyoh Hunan, be unceasingly remembered. Dr. Keller and those associated with him in this important work will value this ministry of intercession.

Special prayer is asked for those missionaries who are very soon to turn their faces towards China, that their final testimony at home, as well as that given throughout the journey, may be richly used of God. Pray also that these friends may be used as never before in China.

Our missionaries in China will appreciate constant upholding at this time, as the cooler weather permits of the resumption of their itinerant and school work—and later station-classes. Ye that are the Lord's remembrancers keep not silence.

## News Notes

In Kweiyang another daily paper has been launched bearing the title "The Kweichow Commercial News." We have now four daily papers, the price of each being twelve cash. The one thing they all lack is sufficiency of news; consequently they frequently retail idle gossip. Yesterday, the editor of one of these papers sent to me for a copy of a tract we circulate, "The Deadly Cigarette"; I expect he intends to print it.

Two agents of a large tobacco company have been in this city placarding the place with their advertising matter and leaving their goods with a large number of business men. I fancy the time is not far distant when the authorities will be obliged to take measures to shield the young from cigarettes.

The number of Chinese students going to America for study shows a considerable increase (the *Japan Times* reports). According to the latest returns the total number of the Chinese now prosecuting their studies in American universities and high schools is represented at 598 men and 52 women. Of the number 251 come from Kwangtung; 108 from Kiangsu; 45 from Chekiang; 21 from Chihli; 18 from Fukien; 10 from Anhwei; 10 from Shantung; 8 from Hupeh; 5 each from Hunan, Szechwan and Kwangsi; 2 from Kiangsi; 1 each Kweichow and Shensi. Those studying in Japan far exceed in number those in America, there being at present 3,237 male and 30 female students at various public and private schools.

In the current number of the *L. M. S. Chronicle* we find another illustration of the passion for reform that has possessed the people of China. Canton—almost in a day—has literally swept out the gambling curse amid the open rejoicings of the people! That it was a brave thing to do, is proved by the simple fact that half the revenue of the province was derived from this monopoly. The loss to the treasury will be made up by the people in the ways of legitimate taxation. Gambling itself was represented in the public procession as a desperate dragon. Now the people—aided nobly by the press—have slain the enemy. Mr. Clayton adds:—To see such a wonderful display of moral enthusiasm, and a willingness to pay the cost in increased taxation, was a splendid evidence of the strength of character of the people. There was no tenderness towards the vested interest, no word of compensation to the holders of the monopoly, only a determination to see the end of what had been a devastation and a curse. When will England treat the public-houses in the same drastic manner? Cannot our Chinese brethren teach us a lesson?

"We spent the greater part of five days at our Chapel at A-djia-keh among the red-turbaned Miao. Further on a new interest has sprung up amongst the Shui-hu, a section of the Chong-djia. Hearing we had come, some of these men traveled overnight to see us. A few of the Shui-hu were down at our New Year's Conference held in February this year. A son of the headman of that district is studying in our Anshun school. Please pray for his conversion. If the work is to spread out in this way more workers will be needed.—*Mr. J. R. Adam.*

## Monthly Notes

### DEPARTURES

On June 23rd, at San Francisco, Mr. and Mrs. Wm. Taylor and two sons, Mrs. Marshall and child, also Rev. and Mrs. A. W. Lagerquist and three children, from Shanghai.

On July 5th, at Seattle, Rev. and Mrs. E. C. Searle and four children, from Shanghai.

On July 21st, at Vancouver, Mrs. F. C. H. Dreyer and two children, from Shanghai.

### DEATHS

On June 21st, at Yunnanfu, Rev. John McCarthy, from malignant fever.

## Baptisms

HUNAN—	1910	
Hengchow	- - - - -	4
SHENSI—		
Lantien	- - - - -	7
		11
Previously reported		2757
	Total	2768
SHENSI—	1911	
Ingkiaiwei	- - - - -	2
Fenghsiangfu	- - - - -	10
Sianfu	- - - - -	10
Hingping	- - - - -	21
Tungchowfu	- - - - -	14
Hanchenghsien	- - - - -	10
Hoyang	- - - - -	19
SHANSI—		
Chaocheng	- - - - -	58
Yicheng	- - - - -	5
Yoyang	- - - - -	13
Chiehchow	- - - - -	8
Puchowfu	- - - - -	11
Ishih and out-station	- - - - -	17
CHIHLI—		
Suahnwafu	- - - - -	9
Hwaiui and out-stations	- - - - -	23
HUNAN—		
Chenchowfu	- - - - -	10
Hiangching	- - - - -	27
Sinanshsien	- - - - -	3
Hunanfu	- - - - -	4
Yungning He	- - - - -	4
KIANGSU—		
Yangchow out-station	- - - - -	1
SZECHWAN—		
Fushun	- - - - -	5
Tachu	- - - - -	4
Yingshan	- - - - -	17
Kwangyuan	- - - - -	2
Suitingfu	- - - - -	12
Paoning and out-station	- - - - -	13
Chengt'u	- - - - -	12
Chungking out-station	- - - - -	5
KWEICHOW—		
Tsunyi and out-station	- - - - -	4
Anshunfu and out-station	- - - - -	149
ANHWEI—		
Ningkwofu and out-station	- - - - -	14
Liuanchow	- - - - -	3
KIANGSI—		
Jaochow out-station	- - - - -	12
Yungsin and out-station	- - - - -	7
Kianfu and out-stations	- - - - -	19
CHEKIANG—		
Wenchow and out-station	- - - - -	45
Fenghwa	- - - - -	1
Lungchuan out-station	- - - - -	18
Chuchowfu out-station	- - - - -	5
Ninghaihsien	- - - - -	6
Chuchow	- - - - -	19
HUNAN—		
Wukangchow	- - - - -	4
		655
Previously reported		108
	Total	763



## Editorial Notes

IF any of our friends desire to take for family reading two thoroughly good English papers, we would recommend to them, "The Christian" and "The Life of Faith." It is not altogether easy in these days to secure current literature, for our own reading and for the reading of our children, which is strictly evangelical and spiritual in character. But these papers are this, and, as such, they will be a blessing in any home where they are received and read. In addition, the missionary element in them is strong, and their view, in this respect, is world-wide. The above papers may be ordered through any book-store doing business with London, or, if preferred, through our offices.

We have a larger number of missionaries and missionaries' children home on furlough at present than at any previous time in the history of the Mission in North America. For the first years of our service, it was an experience of sending workers to the field and welcoming no one home. Later, it was an experience of sending an increasing number of workers out and welcoming a few home. At last, the annual experience is one of sending a goodly number forth and welcoming home more than we send. All this means that our work is developing, and that we have come into the experiences of maturity. Some of our missionaries from North America have had now, twenty-three years of service in China, and a few are taking their third furlough home. We thank God that we have lived to see such things. Well do we remember the departure of those first missionaries in 1888, and all our hopes and fears concerning them. But God has been better than our fears, and even, than our hopes.

It is a satisfaction to look forward to the fall of the year for it will then be our privilege to help forward to China a number of missionaries, some returning after furlough, and some going out for the first time. Dr. Frank A. Keller has already started forth for a six months' service of Bible teaching and evangelistic work, as noted in the last number of this paper. On the 13th of September, God willing, Mr. and Mrs. Meikle, Rev. and Mrs. Hanna, Rev. and Mrs. McRoberts and Miss Lay will sail from San Francisco; and on October 17th we hope to send a second party, the membership of which is not yet certain, from Vancouver. This last party, we trust, will contain our newly accepted workers. Will not our praying friends remember before God these outgoing parties, first, that the last days in the home-land may be full of cheer to themselves and to their friends, second, that they may go forth under the full care and blessing of the Lord, and finally, that their entering their service in China may be for far-reaching consequences of mercy to the Chinese. Our Father in heaven is well able to answer such prayers, and, if they are offered in faith, He will do so.

The report of the British and Foreign Bible Society has recently been issued, and it proves as inter-

esting as ever. The following are some of its statistics. The issues for the past year have risen to nearly 7,000,000, namely, 903,827 complete Bibles, 1,199,339 New Testaments, and 4,872,720 smaller portions. Six new languages have been added to the lists, which now include versions in 432 different tongues. When it is remembered that the above is the record of but one Bible Society, and that the record of the other Societies would greatly swell the number of volumes issued, it becomes manifest that there is an abundant reason for giving praise to God. While infidels, agnostics and destructive critics are seeking to do away with the Scriptures, God's blessing continues to abide upon them, as upon no other writings, in their printing, circulation, and reading. This is His answer to all who seek to destroy what He has written and what He so wonderfully preserves.

"We can do nothing against the truth, but for the truth." (2 Corinthians 13:8.) There are some of us, in these days, who find it difficult not to be anxious as to the result of the many attacks which are being made upon God's holy Word. Such attacks are not a new thing in human experience, and it may be true that they are not more vigorous now than of old. But it is recognized that there is a subtlety about them at this present time, which has seldom before been known. This is chiefly seen in this, that, formerly they came mostly from without the Church, and now, frequently they come from within the Church. Moreover, of late, there is this deceit about them which makes them peculiarly dangerous in their process and effect; they are so mixed up with truth that it becomes, often, difficult to recognize them as error. Hence, not a few of us behold, and tremble, asking ourselves and others the question, what is to be the end of all these things, and what is to become of this Word which God has given and we have received and revered? As so often happens in similar cases, the Lord of light and love has anticipated our question, and has spoken the word which casts out fear. As our text declares, the Word will not be harmed, but will stand. Sad and terrible things will happen as the result of all this Satanic onslaught, but the effect will not be that God's truth will suffer. Some years since, the great iron steamer upon which the writer was traveling hurled itself with all its force against an island of rocks off the China coast. The contact was terrific. But when we examined, the next morning, the harm which had been done, we found that the steamer was the thing damaged, not the rock. Afterwards, the steamer was abandoned, as worthless, being self-destroyed, and it no longer exists. But the great rock still stands where God placed it, without a mark upon it. So shall we find it upon that glorious morning when Christ shall come to vindicate His truth. His holy Word will be found even as it was from the beginning, unmoved and immovable, unmarked and unmarred. Let those of us who have fearful and fainting hearts, therefore, be of good cheer. It is our business to witness to the truth. As we do so, God will preserve and vindicate His truth.

# CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1911

## The New Commandment

BY JAMES H. MCCONKEY

"A new commandment I give unto you that ye love one another."—JNO. 13: 34; 1 COR. 13.

THERE is a beautiful tradition of the last days of the apostle John. He had gathered together His disciples for a parting message. As He looked in their faces with all the tenderness of the parting moment, He said to them: "Little children love one another." But they said, "Father we have heard that message before. You have been telling us that from the beginning. Give us some other word." Again looking down upon them, He said with increased tenderness, "Little children that which ye have heard from the beginning that speak I unto you, that ye love one another." "Ah!" they replied, "But you have been giving us that message ever since we have known you. Now that you are going away we want some parting word by which to remember you. Give us some *new* commandment to-night, father." And then for the last time he said, "Little children, dear little children, a new commandment I give unto you, that ye love one another." He had no other commandment. All of the commandments were bound up in that one great bundle of love and obedience, that we love not ourselves, but love others, as Jesus our Lord has loved us.

Plunging then into the heart of our subject of the love-life, let us note, first:—

\* \* \*

### THE KINDNESS OF LOVE.

"Love suffereth long and is kind." And what is this kindness of love? It is this. That no matter how much love is ill-treated or scorned; how much it is ignored or neglected: how little return or requital is made to it, yet it suffers all these things and *stays* kind. It is the fixedness of love amid all sorts of slights and lack of appreciation. It is the ceaseless lovingness of love regardless of how people mis-treat it.

I was sitting one day in the home of a Christian woman. Suddenly there came a knock at the door. She opened it, and there stood a tramp asking for food. As it happened she had nothing but bread and butter in the house, which she promptly gave him. He passed through the gate, walked to the edge of the sidewalk, and threw the bread into the gutter. She saw the act from the window, and turning to me said, "There, that is the last tramp I will ever feed." She had love enough to give to one who seemed to be in need. But when that love was flouted, when it was mis-treated, it could not stay kind, it could not abide. What then does God mean here by the love that suffereth long and stays kind? It is like this:—

One morning, away down in sunny Italy, I awoke conscious that my bedroom was heavy with the fragrance of heliotrope. I arose and searched my room. I could not see a spray nor a blossom anywhere. I walked to the casement and opened the shutter and the mystery was revealed. There, growing like a climber, was a magnificent bush of heliotrope laden with a mass of beautiful blooms. All night long its locks had been wet with the dews of the night; but still it poured forth its fragrance. All night long its tendrils had been chilled with the cold mountain airs; but still it poured forth its life. All night its beauty had been hidden in the enshrouding darkness, but it withheld not one atom of its fragrance. No eye beheld its beauty: no soul was ravished by its exquisite perfume. What a neglect! How shameful such treatment seemed to be! But what of that! Was it not a heliotrope? Had not God made it to send forth fragrance? And why should it not continue to pour it forth whether man slept or waked? And so all unseen, unsensed, unappreciated it kept pouring out its wealth of fragrance filling every nook and corner of the sleeper's room with the ceaseless outpouring of its own life of sweet-scentedness.

Behold the love of God! Behold the kind of love God Himself would live through us! A love which keeps on loving despite all neglect. Yea, here is the difference between the fine gold of God's love, and the common clay of our human love. *We have* love. But it flees away when ill-treated or neglected. God *is* love. And, like the heliotrope with its wealth of fragrance, God pours out the riches of His love unceasingly upon all, in divine regardlessness of their neglect of him. We love men so long as they make some return of that love. But God loves men because they *need* love. We are kind to those who show some gratitude and appreciation. But "He is kind to the unthankful and the evil."

"Love suffereth long and is kind." Mark that fine phrase "is kind." The beaten gold of a precious truth lies hidden in those two words. You know those test days which come into our lives. Everything seems awry, and atwist: everything going wrong. We go about the house with clenched teeth, set lips, and knit brows bearing our trials. We "suffer long." But we are anything but kind within. And yet just here lies the victory. For victory is not simply in our long suffering of burdens and trials, but in the inner spirit of kindness which we persist in cherishing toward those who are causing us so to suffer.

\* \* \*

## THE COVERINGNESS OF LOVE.

"Love beareth all things," that seventh verse reads. But the word literally is, "*covereth* all things." What does that mean? Away down in the depths of the natural human heart is a tendency to uncover the frailties and foibles of our fellow-men; to hold them up to the light of day, to the scorn and criticism of those who gaze in idle curiosity upon them. But *that* is not love. It is this deceitful heart of ours. What on the other hand does love mean? Do you remember the story of the friends who brought the paralytic to Jesus? When they could not get near Him for the press, they took off the roof and let him down into the Lord's presence. This word "beareth" in the seventh verse, is the same Greek root as the word, "to take the roof off," only this word means, "to put a roof over." And that is what love does. It puts a roof over, instead of taking the roof off the frailties and weaknesses of our fellow-men. *The greatest incentive to practice a Christ-like grace toward others is to remember how God has poured forth that same grace upon us.* That is a splendid rule here. Are you tempted to uncover the short-comings of your fellows? Is censoriousness a besetting sin with you? And would you learn the secret of victory over it? It lies here. *The instant you are tempted to uncover another's life remember how God in His grace has covered yours with the blood of Jesus Christ.* Think of the years of sin and rebellion: think of the wasted time and strength: think of the coldness and lovelessness when the heart should have been warm with love: think of the sins of omission and commission: think of all your unfaithfulness, waywardness and selfishness. And then consider how quickly God has covered all these sins! How quickly the crimson flood swept over them! How completely they are buried in the oblivion of the past! How quickly they were sunk in the sea! As you remember how God has done all this for your weak and guilty past you will be ashamed of the un-Christlike spirit which uncovers instead of covers. Your heart will come to cherish that tender word of the great apostle. "Be ye kind and tender-hearted, forgiving one another, *even as God for Christ's sake has forgiven you.*" God is asking you to have not the malice which uncovers, but the love which covers the frailties of others. Be not of those who take the roof off, but of those who put the roof over the weaknesses of your fellows.

Then again note:—

## THE PRACTICALNESS OF LOVE.

"Little children, let us love in *deed* and in *truth*" (1 John 3: 18). What does John mean? If you and I were drawing the picture of love the first and natural thought with us would be the emotion of love, the tender sentiment of love in the heart, the feeling of love that is there. Now, not for one moment would I disparage the conscious glow and zeal, the ardor of love in the heart. But I am glad that when God comes to give us a test of love it is something so *practical* and so simple. For God does not anywhere in this wonderful chapter make emotional consciousness the test of love, but definitely says that we are to love in *deed*. What does He mean? This: Love is doing; it is serving; it is helping; loving it is

ministering. The test of love is not the glow of love in our hearts, but the deeds of love in our lives. He that keepeth My commandment, *he* it is that loveth Me." "Simon, son of Jonas, lovest thou Me? Yea, Lord, thou knowest that I love Thee." Well, Peter, love consists not in your ardent protestations; not in your transient feelings. There is something else. Peter, do you love me? *Do* something. Feed My sheep. Prove it in your life; in your acts."

Now, that is a precious thought and for this reason. We are not all high-keyed along emotional lines. We do not all have the intense, inner consciousness of love that a man like the apostle Paul had. Some of us are work-a-day, practical men and women, who live our daily life in the will of God, and in daily faithfulness, not always with special experience of the inner passion of love. How comforting to know that if our daily life is unselfish and helpful, and we are living it for God and others as best we know, then we are living this blessed love-life as purely as the man who is more constantly sensible of the inner burnings of love in his soul. Wherefore if when we sing "More love to Thee O Christ," we grow discouraged at the seeming lack of it, let us remember that the final test of love is not how we feel, but how we live. And that explains the teaching of love for our enemies. One says, "How can I do that? I do not feel that love toward them which I have toward my dear ones." The Lord does not expect it. The test here is the same test of deeds. If he were hungry would you feed him? If he were thirsty would you give him drink? If he were drowning, would you throw him a line? Certainly you would. You love Jesus Christ too much for anything else. Well, this is the test of love to enemies. Jesus himself says so, and we can live that love-life toward any man even though he be one who declares himself our foe.

Mark also:—

\* \* \*  
THE SUFFERING OF LOVE.

As said before, If you and I were drawing this picture we would think about the ardor, the glow, the sentiment of love in the heart. But the very climax of love is what it will *suffer*. When you think of the love of the Lord Jesus Christ, what do you think most perfectly voices it? Is it His words as a teacher, wonderful as they are? Is it His deeds of love and mercy, gracious as they were? Is it His tender compassion in that wonderful scene of weeping over Jerusalem, wondrous as the emotion of it was? Nay, it is not in these. When you want to see the highest love of Jesus Christ you picture Gethsemane, the hall of scourging, or the dark hill where He hung between a compassionate heaven and an uncompassionate earth. The picture of Jesus Christ, which melts our hearts to-night in love, is the picture of what He suffered for us. The highest proof of love is suffering. Therefore a man or woman may live on the loftiest plane of the love-life, and yet not always have the conscious *feeling* of love accompanying it. May I prove it? There never was a time in the life of our Lord when He had less of the *feeling* of love than when He hung on the cross. Why? Because that was a time when hanging there as a substitute for you and me, as a sin offering, God, Himself, must

needs turn away His face, and the over-mastering emotion of Christ's heart was expressed in that cry; "My God! My God! Why hast thou forsaken Me?" Despair and agony were the emotions that occupied and over-mastered the heart of Jesus Christ at that moment. There was never a time when He had less of the emotion of love. *Yet there never was a time when He loved us more!* Even so some of you are bearing for the Master's sake, burdens of weary toil; sorrows and sins of others: censure and misrepresentation: bitter estrangements: cherished hopes deferred for weary years: patient faith which has not yet issued into sight—you, I say, who are bearing

these without any special inner consciousness or feeling of love, are yet living the highest form of love: a man or woman can live for Jesus Christ. For the highest expression of love is suffering. And he who brings to His Master the scars of his suffering for His name, and His Kingdom, lays at His feet the loftiest tribute, even as it is the costliest sacrifice, which love can bring to the Master of its heart. "Greater love hath no man than this," that a man lay down his life, that a man suffer for this Friend.

\* \* \*

(Concluded in next issue.)

## "She Hath Done What She Could"

BY MR. C. N. LACK, YENCHENG, HONAN.

WE have been greatly encouraged with the way our new guest-room for women has been supplied. Let me tell you briefly how it has been built. When at home, two years ago, a man who was present at one of our meetings gave me \$75 towards putting up this building; some smaller gifts brought the amount up to \$100. I found, on my return to China, building materials had so risen in price that I hardly liked to commence the work, lest I should be

like the man who commenced to build, but could not finish. However, I got the foundations down, and some way on with the building. I was holding a Bible School for men about this time, the subject for study being the Book of John. During the course we came to the story of Mary's gift of precious ointment to Christ. I pointed out how gladdened our Lord was by this gift of love. I told also what my fellow countryman, though a

poor man, had done in order to build a guest-room for the women. They were all much touched. I pointed out, too, how other women came later on with their gifts to Christ, but it was too late. He had left the sphere where it was possible thus to minister to Him. I said, "Do not miss your opportunity of giving to Christ or His work."

A few weeks after, on reaching home one day, I

found an old evangelist who had been at the Bible School, waiting for me. He had been home and back—100 English miles. I invited him up to my room, and after a chat, he said, "I want to ask if I may be allowed to give something to that guest-room?" I thanked him, and he then went out, and brought me back a parcel containing 30 taels of silver, wrapped up in brown paper. "There," he said, "I want to show the dear Lord my love, as

Mary did, by giving Him the same amount." (30 taels is the amount stated in the Chinese Bible to be the value of Mary's gift.) I could hardly believe he meant to give so much. He told me he had been thinking all about Mary's gift as he went home, so he sold some of his land, and brought his gift, too.

With such encouragement the guest-room was pushed on and almost completed, when the harvesting time came, and all the workmen

went off to the fields. The head-plasterer, knowing the story, said, "Well, I will stay and put the roof on." The evangelist said, "I and my son will mix the mortar." The Biblewomen said, "We will pass it up." Several others volunteered their help, and we got the roof on with almost as much gladness, in our small way, as when the Temple was built in the days of old. Please join us in praise to God for answer to prayer.



BUILDING IN CHINA.



## A Visit to the Kwangsin Station

BY CAPTAIN G. B. MACKENZIE, R.G.A.

**T**HOUGH not so stirring as a spirited attack on missions, some notes on the first incursion of a non-missionary European into a district worked by the C.I.M. may yet prove of interest.

For thirty years godly women have disappeared up the Kwangsin river in native boats to live and tell the Gospel amongst the heathen. Tidings from time to time, brought by themselves or other missionaries, have told of the progress of the work, but, so far, no non-missionary foreigner has been able to corroborate their statements. Not even the foreign agents of oil and tobacco companies, the usual advance party of Western commerce, have as yet traversed a region offering little treasure other than human souls. Last month, however, the writer was privileged to join Pastor and Mrs. D. J. Findlay, of Glasgow, and their invaluable escort, Mr. F. Dickie, a C.I.M. missionary from Chekiang, in a journey down the river, and now he has the pleasure to record the first impressions of the work formed by an independent eye-witness.

The warm welcome offered by the Chinese Christians, the clearness of their testimony, the definiteness of their Christian experience, the whole-heartedness of their service, as well as the general nature of the work, may perhaps be most readily apprehended from the description of a visit to a single station. Iyang Ki is chosen because a somewhat closer touch than usual was established with the members there owing to the visitors living within sight and earshot of the guest hall, but the general features of the work are very similar at other stations.

Iyang Ki is a small country riverside town where farm produce is sold or shipped away. Its city wall wanders back into the country and does not return to the river until it has enclosed many fields, graves, and ponds, besides the town. Just where the houses of the town reach the foot of a green hill lies the Mission House. Its back gate opens on the hill, where fresh air, a good view, and some shade can be obtained. Not misled by the imposing city wall, the telegraph line which passes the town disdains all connection with it.

The visit of Mr. and Mrs. Findlay was eagerly awaited, and twenty-four members from out-stations were spending the week-end in Iyang Ki to meet the great pastor of the West.

A member was asked to look out for our boat. Being a man who does not believe in half measures, he proceeded miles up the river, and on hailing our

boat and ascertaining that foreigners were on board, made for the town at top speed to give notice of our approach. This enabled evangelists and members to don their blue gowns and reach the shore in time to make their bows on our arrival. Small boys tore from us umbrellas and parcels and scampered off to the Mission House, whither the evangelist conducted us an easier pace.

It is difficult to realize that this was once an anti-foreign town, so completely has well-doing put to silence the ignorance of foolish men.

The Mission House is a large native building, the lower portion of which consists of guest halls whilst the upper story at the back forms the residence of the missionaries, whence, through a lattice, they can look down on what is going on below. The women long ago decided that this was the House Beautiful of the Pilgrim's Progress.

Adjacent is the church, a large, lofty square building, perhaps the finest in the city. The Christians saved their money for many a year to build it, and their devotion has rendered it "exceeding magnificent." Its roof is raised in the centre. The cocks painted on the ceiling are no doubt more inspiring to Chinese than to European worshippers.

Not long ago a fire threatened to destroy the church. On the Christians turning out and praying for

its preservation the wind veered round and the church was saved.

Arriving at the Mission House we made the acquaintance of the ladies and of many of the members.

The distinguishing feature, as is well known, of the work on the Kwangsin river is that it is carried on by ladies only, but the unobtrusive character of their ministry may not be so well known. The ladies bear much the same relationship to the native workers that the mainspring does to the hands of a watch. The hands are more prominent but the mainspring sets and keeps them going.

Great results have been achieved, but not without corresponding effort. In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in deaths oft, in loneliness unwhispered, in disappointments heart-rending, souls have been won, churches formed, nursed, and educated. To-day, in the city where robbers tried to murder her, everyone knows and respects the mother of the church. But even



Photo by]

TRAVELING BY BOAT.

[Mr. C. H. Stevens.

now, in the district, there are places where the Gospel is not welcome, and not many hours before our visit to Anjen (Peaceful Benevolence), a house used as a preaching hall at one of its out-stations had been pulled down by the people of the place, who do not wish the Gospel within their coasts.

Of the exceeding kindness and most thoughtful consideration everywhere shown to us by the missionaries we are deeply sensible, but in deference to what we know would be their wish, refrain from further reference to them. "Those that dwelt among plants and hedges, there they dwelt with the King for His work."

The testimony of the Christians is of no uncertain sound. When a man becomes an enquirer he removes from his house all traces of idolatry, and puts up the Beatitudes. When he is baptised and becomes a member he replaces the Beatitudes by the Ten Commandments. As all the shops in China are open and as the Commandments take up, say, twelve square feet of the wall facing the street there can be no mistake as to who are Christians and who are not. Enquirers are not allowed to put up the Commandments lest they should break them.

Here are a few of the Christians to whom we are introduced at the guest hall. First the two elders. One is in the milk trade. He became uneasy as to Sunday trading, and determined neither to sell nor to send out milk on Sundays. Those who required it could send for it and he would give it to them but accept no payment. After taking this step his accounts worked out better than ever before.

The other elder, when a heathen, had been told by his uncle, who lived next door and was a converted opium smoker, that idols were vain. Going to his idol he repeated to it what his uncle had said and prayed the idol, if it were real, to signify the same by looking after him well in the coming new year. All went well with both families until New Year, when the test was to begin, after which the idolater experienced trouble whilst his Christian neighbor lived in peace. This destroyed his faith in idols, and subsequently he became a Christian.

A conspicuous figure is that of Mr. Ch'i, a determined looking old gentleman from an out-station

eighteen miles off. He was once the leader of an idolatrous society and kept their effects in his house. His wife was a Christian. Their son and daughter-in-law both died, leaving to their care a small boy of five—Chinese age, six. He went with his grandmother to worship. He fell ill and would allow no one to touch him but his grandmother and a man employed in the store who also attended the meetings. The boy turned from his grandfather, calling him the head of the idol-worshippers and saying that if the false things were not put away some great calamity would befall them. This cut the old man to the heart, and ultimately he determined to put away all traces of idolatry, and did so. The little boy had to be carried round to reassure him that they had all been removed. From that time until his death two days later, the boy was quite content if he had his grandfather's company. Mr. Ch'i not only turned from idols but turned to serve the living and true God and to wait for His Son from heaven.

Mr. Tsai is a great helper though not a great speaker. Formerly he found his pleasure in smoking opium, but now in helping weaker brethren.

He was saved from drowning in a remarkable manner. He was crossing a little bridge over a mill race when the bridge broke. He fell into the water and was carried by the current under the water wheel, which stopped, his queue becoming entangled in it. Tsai at once took in the situation in all its bearings, and knowing that his death would be attributed by the heathen to failure on God's part to protect him, said, "Lord, if I die, Thy Name will be blasphemed on the street." He then lapsed into unconsciousness.

On the wheel stopping the boy in charge came out to see the cause. A man who had seen the accident told him what had occurred. The boy could think of no other course of action than to run off to Tsai's shop



THE GIRLS' SCHOOL AT KWEIKI, KIANGSI.

The important station of Kweiki, on the Kwangsin river, has 11 out-stations and 317 Church members. There are two boarding-schools, one for boys and one for girls. The girls' school was built to accommodate 30 boarders. The boys' school will accommodate 38 boarders.

and tell his partner. This man was not only a business partner of Tsai's, but owed to him his own self besides. He ran to his friend's assistance and reached him under water, but could not extricate him. He then with the help of others, pried up the wheel, and Tsai was taken out unconscious. The evangelist and other Christians were among the crowd who gathered. They knew nothing of artificial respiration; they had no restoratives; they only knew one means of help, and this they used. Falling on their knees beside him on the bank they prayed. Chinese are not very accurate judges of time, but they say that it was not till three hours afterwards that Tsai opened his eyes. When he did so it was to look into the eyes of the evangelist bending over him, and "Praise God" were the first words which fell from Tsai's lips.

Mr. Mao, the carpenter, is a seer and teller of visions. In his heathen days he was supposed to possess the power of exorcism. When convinced of the truth of Christianity he alarmed his wife by telling her that he was going to take down his idols, which he did. The same night his child sickened. The neighbors expected him to resort to exorcism, but, no, he prayed instead. For a time no improvement in the child's condition was apparent, and his faith was sorely tried, but he prayed on and the child recovered.

Here is a Christian woman who was very reluctant to unbind her feet, but coming on the verse, "For many *walk* of whom I have told you often, and now

tell you even weeping, that they are the enemies of the cross of Christ," she was convicted of inconsistency, and unbound her feet.

Space fails to tell of the young evangelist, the deacon, the silversmith, the cook, of Mr. Hwa of the indelible smile, of the two good women, widows of the same husband in whose house we had tea, and of other worthies of this interesting community. Nor is it possible to tell of the boys' day school, and of the projected girls boarding school for which there is great need.

On the Lord's day they like good measure. They began as usual with their 5 a. m. prayer meeting and we closed their testimonies about 9 or 9.30 p. m. This, however, was rather an exceptional occasion.

The order of services seems to be much the same at the various stations. First comes the prayer meeting, then, after breakfast, everybody sets to work to learn aloud the text for the morning sermon, the men in one place, the women in another, the children somewhere else. On this occasion the text was "They have washed their robes and made them white in the blood of the Lamb," and this could be heard in all directions and in every key. About ten of the people gathered in classes and this is where the teaching is done. There may be as many as seven classes going on simultaneously in different places, *e.g.*, classes of men, women, men enquirers, young married women, girls, and boys. Then all the classes gather in the church for the main service of the day. Mr. Dickie



GROUP OF CHRISTIAN MEN AT IYANG, KIANGSI.

took this. As the people go by the light, not by the clock, the time for each meeting can be expressed in the same terms, namely, "when the people come."

About three, there is an afternoon service. Being the first Sunday of the moon, there was a communion service. It was conducted by Mr. Findlay. About one hundred sat down at the Lord's Table.

In the evening there is a praise meeting. On this occasion it was turned into a testimony meeting, in which both visitors and Chinese took part. Many and bright were the testimonies. At the close of the meeting an opportunity was afforded to enquirers to come forward and finger the writer's cuffs and investigate his collar, as to the material of which the church was in much doubt. It was thought to be of paper.

Not only the words and lantern slides of the visitors provoked much interest, but their persons also. Averaging five feet ten inches, the gentlemen appeared to the river people as three giants.

The church gave us a sumptuous dinner of twenty courses, of which the first and last, according to custom, were served by the evangelist himself, as senior host, in Chinese ceremonial hat and silk jacket. Now we know what it is to eat a whole sea slug to the glory of God.

The church also presented us each with a carefully selected text on a red complimentary card signed by many of the leaders. The choosing of the texts must have involved much thought. To the writer—a British officer—they gave Joshua i. 5, "There shall not any man be able to stand before thee all the days of thy life," etc., an encouraging and appropriate message.

At last our happy visit came to an end. After prayer and the singing of "God be with you till we meet again" we passed through the double line of schoolboys, drawn up as a guard of honor at the gate, and, escorted by the missionaries, office-bearers, and members, made our way to the boat, the schoolboys trooping in the rear. So we bowed ourselves off.

Six hours later the refrain of "We are out on the ocean sailing," rising from an enthusiastic boat's crew of youths in mid-stream, welcomed us to Kweiki, where more friends awaited us on the shore, and fresh evidences of the grace of God gladdened us at the Mission House, but of these we cannot write now. Kweiki is a much older station than Iyang Ki, and the work is more developed. It possesses both boys' and girls' boarding schools. On Sunday four hundred and fifty, mostly Christians, filled the church, whilst others listened outside.

The impression formed of the river churches by the writer is that in respect of faith, hope, and love they compare very favorably with those in home lands. It would be obviously unfair to compare in respect of knowledge Chinese who are encompassed on every hand with the gross darkness of heathendom, and Europeans who have basked from infancy in Gospel light.

One striking feature of work in this district remains to be mentioned, namely, the way in which the Lord works amongst the people through dreams and visions. Three examples will suffice.

At Iyang Ki an old heathen woman, who had no knowledge of Christianity whatever, dreamed that she was in a place where the men sat on one side, the

women on the other, a blind woman was there and a man with a book faced the people. On her relating her dream somebody said, "Oh! that is what they do at the Jesus Hall at the East Gate." The woman went there and spoke to the ladies who invited her to return next Lord's Day. She did so and saw the men on one side, the woman on the other, the blind woman there and the native preacher with his book preaching to the people. She became a very bright Christian. When too infirm to walk to church she was carried to and fro. She only missed one Sunday, the last in her life; said good-bye to the ladies as cheerfully as if she were going on a journey, and then the following Saturday was taken home.

Near an out-station of Yüshan lived a man who had received a Gospel by Mark, but who did not read it. In course of time he fell ill and remained so for years, being incapacitated from work. He then read his Gospel and learnt from it two things, that Jesus Christ forgave sins and healed the sick. He prayed for these two blessings, and in a dream somebody said to him: "Drink this tea and you will be healed." In his dream he drank the tea and when he awoke he was well. He considered it his duty to go to the chapel and learn the doctrine. He was converted and became a useful helper.

At an out-station of Kweiki lived a poor old blind Christian helper. His condition was pitiable, and his one request for prayer was that he might be taken away quickly. One day when the lady missionary visited him he said, "I am going to be taken to-morrow." What makes you say that," she asked. "The Lord told me so" he replied! "I had a vision, and I was taken to heaven and at the gate the first person I met was the Lord Jesus, Who said, 'Come in. We are quite ready for you. Come right in.'" He went in and the next people he met were Misses Fleming and Smith, two ladies who had died in the district. He was given a pair of beautiful seeing eyes and he saw his room, his robes, his food and his nice broad pu-kai (the roll of bedding indispensable to Chinese). The Lord Jesus gave him a beautiful pair of red chop sticks. Next day he died.

## Feeling After God

Mr. H. T. Ford of Taikang, Honan, relates the following:—

"We are much interested in a family living some miles away. Two of four brothers have applied for baptism. They were all Buddhists, seeking in the only ways they knew for the Truth. At last, being thoroughly disheartened and dissatisfied, they thought of a method by which they hoped to discover the true religion. They wrote on separate pieces of paper the name of each sect or 'way' of which they had ever heard, one being 'the foreigners' way.' Putting these papers into a jar, they all stood round, and raising their hands to heaven, prayed for direction to choose the true religion. Strange, and yet not strange, each in turn pulled out the paper on which was written 'the foreigners' way.' They knew a Christian not far off, came into touch with him, and from that time have gone on believing and growing in knowledge." *China and the Gospel.*



## Extracts from Reports on Famine Distribution

(These are published that our readers may know something of what has been done with the funds sent to our Missionaries.)

**M**R. MALCOLM of Taiho writes:—On Friday, April 21st, I set out for Fei-ho-k'on, ninety li north, to distribute Famine Relief. I was glad to find after a thorough examination of every house, except of those who did not wish relief, that the people were not so badly off as I had expected. I told the inspectors to classify the receivers of relief into five grades. We arranged upon a secret sign that

the people might not know their decision and bother us with criticising their judgment. Out of 1,850 separate families, did we only twice come upon those whose case was so desperate that we there and then gave some relief. I am now speaking of the farmers. In Fei-ho-k'on-tshih there certainly were a few beggars that needed immediate help. I hope some impression was made at the time of our distribution as to the manifest fairness of the same. The local official who

stood by the people as they received their portion could not but notice that it was the poorest who received the largest sums. As I visited every one of these 1,850 homes with about four exceptions, it gave me a fine introduction to the people, and I hope we may be able to turn it to advantage in the future. While at Fei-ho-k'on Mrs. Malcolm wrote me that almost every day some beggars were dying in Taiho, and so I decided to give relief to the city people. At first we gave 40 cash a day to every one with a ticket. On the second day we had about 300. It was too late for us to do any more inspection on the scale of the Fei-ho-k'on district. All the districts to our east and north-east seemed to be about as necessitous as Fei-ho-k'on, but instead of one district with seventy-two villages, there were thirty-two districts with an average of about sixty villages. I decided to give to only one family in each village, or to about three families in a hundred, which from our Fei-ho-k'on experience I saw would cover the poorest cases. We have given out about 1,890 tickets for this purpose. The country work is almost over, and tomorrow I may give the city recipients enough to last them till harvest, reckoning 40 cash a day each. A very rough estimate from the facts I have now in hand gives the population of this district as over 700,000.

May 30th. Our work is now practically over. Yesterday we had about 500 city people in, and gave them 400 cash each, enough to keep them going till June 6th, when harvest begins. The city poor are

much worse off than the country poor, and that is why such a large percentage of the money has gone to the city. The evangelist has been out once or twice to see whether the poorest family did really get the relief, and I was very much pleased to find that in almost all the cases he examined it was the poorest who were helped. We have still about 150,000 cash left over. I should not close this letter without saying that Mr.

Naumann has rendered very helpful service in this latter distribution.



Photo by

A GROUP OF FAMINE REFUGEES.

[Rev. A. W. Lagerquist.]

Rev. A. R. SAUNDERS reported from Antung Ku as follows:—At any stage of famine is relief distribution a difficult work to engage, but at no time is it more so than near the end, when the people are in their direst need but with the prospect of at least a partial harvest before them. Then are they desperate, catching at every straw that may possibly enable them to

exist till the harvest is reaped.

Such were the conditions when we went to Antung Ku, in April, to see what could be done to alleviate the distress of the people.

The lady-missionaries at Antung Ku, had already been doing what they could to relieve the needs of nearly 500 Christian families in the district; and for several months had housed on the Mission Compound and fed with two meals a day about two hundred children of the poorest Christian families; but it was impossible for them to do anything for the much greater multitude outside till additional funds were forthcoming, and male workers could be spared to carry out the distribution.

Mrs. Saunders and I were in the district for three weeks; and Mr. Lagerquist came to our help for one week. We were able to distribute in that time \$15,000, all the funds then available, to the most needy families in 160 villages and hamlets within a radius of twenty miles of the city. A statement of the plan we adopted in the distribution may be of interest to those who contributed, and the photographs by Mr. Lagerquist will greatly enhance the value of this brief report.

We prepared tickets, such as in the opinion of missionaries and Chinese alike would baffle all attempts to counterfeit, and these were distributed in the country districts by Mr. Lagerquist, assisted by 20 Chinese men, chosen equally from among the gentry class of the city and the Christian leaders.

These went two and two, a non-Christian and a Christian together; and Mr. Lagerquist on horseback took the general oversight of the whole.

When a ticket had been given, the recipient could go at once to the city to have it changed for cash at an office we had established in a temple near the Mission House. This work of exchanging tickets for cash was carried on by me, assisted by ten Chinese men, in the same way chosen from among the city gentry and the Christians; and I would take this opportunity to bear testimony to the efficient way in which the work was done. It was a question of enabling as many as possible to tide over till the wheat harvest as our limited funds would permit of, and after consultation with the Chinese, we came to the conclusion that with \$1 to a family they could possibly eke out an existence till they got the wheat, and we therefore made that the value of each ticket. The season so far has been very rainy, and it is feared that many will have no wheat to harvest. Failing a wheat harvest, the mainstay of the Antung Ku people is a crop of sweet potatoes, and we were able also to provide 500 families with sufficient potato sprouts to plant one Chinese acre for each family.

Extracts from MR. FERGUSON of Yingchowfu, Anhwei:—During the autumn of 1910, I began to meet on the roads during my journeys many families of famine fugitives, from the north and east, fleeing southward toward the rice country, and I knew that

children were packed in baskets, on barrows with household utensils. Sometimes a father was seen carrying two small children in baskets, one hung to each end of a carrying pole, or one balanced at the other end of the pole by cooking utensils.

It was February before any considerable sum became available for famine relief. We were then able to distribute 1,500 taels in Kantwantsih and its surrounding district. We found the people eating the leaves of the sweet potato vine, the chaff of the giant millet, the bark of a kind of tree, the great cakes made from the pulp of beans after the oil has been extracted, and other things as little fitted for human consumption.

After this distribution I went to Koyang for three weeks, to assist in the work of the International Famine Relief Committee. In every village I visited I found myself beset with crowds of starving people.

One of the saddest features of such a famine is the selling of women and children. Such transactions are not uncommon at any time, but are much more so under present circumstances. Near Kantwantsih a woman who was carrying a sweet-faced child less than a year old, said to me, "Will you buy my child?" On my refusing she said "If I cannot sell it what shall I do?" It was the only way she knew of providing for the child.

At the time of writing, the end of May, a good harvest of wheat is maturing in the fields, and the weather since the middle of April has been favorable. It will be ready for reaping in about a fortnight, when the famine will, we hope, be ended. We have dis-



Feeding the children of famine sufferers in the Mission Compound at Antung, Ku. Miss Trudinger may be seen at the right, and Miss Griffith toward the left. The ladies took charge of some two hundred children during the winter months in order that the lives of the little ones might be spared.

like the wild geese that were flying southward in great flocks at the same time, they would return in the spring with greatly reduced numbers. The sight of these families could not but move one's pity. Little

tributed more than six thousand taels to more than 20,000 people, lightening their burden, and in some cases at least saving life. After the famine comes the famine fever, of which, one of my native helpers died

# Our Shanghai Letter

(Extracts)

FROM A LETTER BY MR. JAMES STARK

SINCE the date of my last letter, we have had the pleasure of welcoming back Miss Mariamne Murray from her two months' visit to the stations on the Kwangsin river, Kiangsi, where her ministry was greatly appreciated by the workers, Chinese and foreign. She was greatly cheered by the indications of progress, visible everywhere, since she was last at these centres, twenty-five years ago. At Kwei-ki, there was then one baptized convert. There are now over 500. Miss Murray will spend a time in Shanghai before returning to Yangchow.

Mr. G. F. Andrew, of Lanchow, informs us that, on the 29th June, accompanied by four Chinese Christians, he went to the yearly fair held at the Dragon mountain, some 90 *li* south of the city. Splendid opportunities were afforded for preaching the

have been kept from all accidents, though we have run some great risks. From Derge to Batang, we had some difficulty with the Ula. In eight days we rode more than twenty different horses. The day we arrived in Batang, we covered fifty English miles and rode six different horses. Sometimes these animals are very wild and unbroken. Along good roads there is not so much difficulty with a wild pony; but when the path leads along a narrow ledge of rocks with the river some hundreds of feet below, then one has to be very careful.

"We carried about an animal load of books with us, and had very many opportunities of distributing literature by the way. We also carried a large number of Chinese Gospels with us, and these were eagerly sought for by the Chinese soldiers of whom H. E. Chao has some 5,000 along the road. It was very interesting meeting these young fellows. A considerable number of them come from Chengtu and are members of the different Churches there. Some of the officers we met were very friendly and showed us some kindness as we traveled along. The country is not yet wholly safe for traveling.

## Vain Repetitions

In face of death and famine, death staring his people in the face, the Buddhist priest, Ché, propounds the remedy. The people are perishing hopelessly. In their extremity Buddhism shews them the way to the Western Paradise. What must they do? On repeating Buddha's name 300 times, fill up one of the empty circles with a red pencil, and then begin again—"O-mi-to-fu"—300 times and a red pencil mark; 300 more, and so on. When 180,000 repetitions of Buddha's name have been pronounced with earnest lips, by the distressed soul, the tract is full. What now? Begin again. The children are dying, O-mi-to-fu; the town is desolate (reiterate the name). Is there no end? None, absolutely none!

The whole answer to humanity's bitter cry,—to the vanity and emptiness of life; to the fear of death; and the dread of the unknown world to come. No faith that God is love; no forgiveness of past sins; no Hand to guide through the mazes of life; no certain future; no coming King and Redeemer to look for. Think of this,—leave no idea of God's love, of Christ Jesus' redemption, of hope beyond the grave. Try to strip them from you—what is left?

A monotonous unceasing cry going up from thousands of suffering hearts and trembling lips daily, hourly, momentarily, even as we write these words, and remember that it is always unanswered—and, remember that the Lord Jesus hears it—that He died in response to its unspoken pain and sorrow. Remember that having given to us its deep all-satisfying reply, He says to us to-day, "Go ye into all the world, and preach the Gospel to every creature"—Selected.



MODE OF TRAVELING IN NORTH KIANGSU

Gospel and circulating religious literature. Mr. Andrew writes:—

"There are many temples on the mountain. Consequently, there were many worshipers, some of whom took a great interest in the preaching, and were daily at the tent. In all, we sold over 5,000 cash worth of Scripture portions and tracts. It was a privilege and joy to work with the Chinese brethren who were with me, and to note both their eagerness and earnestness in preaching. May the Lord reward them!"

Mr. Robert Cunningham informs us that, starting from Tatsienlu on May 4th, he reached Batang, on the Tibetan frontier, on June 10th, having traveled via Dawo, Chiangyu, Gantse and Derge. He writes:—

"The journey has been a very good one. We





## Editorial Notes

THE party of missionaries, of which we spoke in our last issue, sailed duly from San Francisco.

Our next party will sail October twenty-fifth, from Vancouver. In this last company will be Mr. and Mrs. W. E. Tyler and child, and Miss E. A. Ogden. It is probable, if health permits, that Mrs. A. L. Shapleigh will also be a member of the party; and we are hoping that some of our newly accepted missionaries may be able to go out at the same time. We trust that friends will not forget these servants of God as they go forth to their holy and blessed service. They need earnest prayers, as do all others in China, that they may be enshrined, both in the love and in the power of Jehovah. Apart from Him they will be able to do nothing; in Him they will be able to do all things.

Mrs. Grace Stott, who has served the Mission so long and faithfully, not only in China, but also in North America, has kindly consented to make another tour in its behalf in the southern States. We are planning, therefore, for this, and we trust that it may take place in the early winter. We speak of the matter thus early, so as to give the friends of the Mission, who live in the south, the opportunity of inviting Mrs. Stott to their localities. This applies particularly to persons living in the States of Virginia, North Carolina, South Carolina, Tennessee and Georgia. If any such persons desire to help in arranging meetings, will they kindly communicate with the Mission Secretary at Philadelphia, Mr. F. H. Neale.

It never ceases to be to us a marvel which is not far from a miracle, to see the workings of God in behalf of the Mission in financial matters. We have faced such experiences for many years, so that, in a sense, we are used to them. At the same time, there is ever a newness, a freshness, a delightfulness about them that stirs our hearts at every renewed manifestation of them. The Mission numbers now, almost a thousand missionaries, besides over five hundred children of missionaries, and some thirteen hundred native helpers. All of these persons have to live, and it takes a large monthly allowance to care for them. And yet, month in and month out, with sometimes less and sometimes more, they are provided for. This would be remarkable under any circumstances. But it is still more remarkable when it is remembered that no solicitations are made for the sums of money required, and no needs—except in the most general terms—are ever made known. We pray for daily bread, as our blessed Lord taught us to do, and He who never mocks a soul, graciously and generously supplies it. Where there is ever any failure, it is, not on the divine, but on the human side. And yet we find, even when we are faithless, that our Father abideth faithful. The joy of watching the ways of such an One, of receiving His largess, and of returning to Him something of praise and service is indescribable.

The general conference of the eastern section of the Chinese students, took place, this year, at Prince-

ton. The Seminary and University threw open their buildings for these young men and women, and something like one hundred of the Chinese took advantage of the hospitality thus afforded. The students came from widely scattered localities, and, therefore, represented many educational centres, members of Harvard, Yale, Cornell, and the Boston Institute of Technology being particularly in evidence. The most of the students were non-Christian, though a considerable number were those who had professed faith in Christ, either in China or America. As the students were from different provinces in China, and hence, frequently, spoke different dialects, the best understood common language among them was, not Chinese, but English. Thus most of the public sessions were held in the latter language, and it was both interesting and impressive to see with what exactness and fluency this language was spoken. As one sat listening to the addresses and looking at the speaker and listeners, one could but marvel at the Chinese race, and wonder what purposes God would yet work out through them in behalf of mankind. The dominant note of the conference was that of "Reform." God grant that these brilliant men and women—of whom there are now over five hundred in America—may learn to go deeper down than this, perceiving that the need of China is that of regeneration, from the highest to the lowest person in the empire.

"Redeeming the time, because the days are evil." (Ephesians 5:16.) Paul twice over utters this warning and exhortation, once as above, and a second time in Colossians 4:5. This means that the great apostle had two conceptions of life as it was and was to be; first, that its spiritual condition was such as ought to appeal to the hearts and efforts of all of God's children; and second, that the time of service in behalf of sinful men was, not a long one, but a short one. With most of us, the first is evident, for we cannot go abroad into the world, we cannot even read our newspapers by our comfortable fires at home, without having the sickening fact thrust upon us that the world is reeking with sin and rushing on to dire judgment. But with many of us to whom this is plain, the second fact is not so plain, namely, that time is short and that opportunity is fleeting. To the average Christian, time seems long. We picture Father Time with hoary locks and with slow moving footsteps. It would be a truer conception to think of him as a young man, full of vigor, with wings to his feet, and always making haste. Just now, the clock which stands on the writer's desk, struck twelve. One by one, twelve full notes rang out. But the writer never heard one of them. His thoughts were far away, for he was day-dreaming. And so the hands of God's clock of time move rapidly on, and so its notes peal clearly out. And yet how often are the gaze and the thoughts far away, and how often is the hearing dulled to every sound of warning. Let us awake from our dreams, and serve Him who is calling us. The days are indeed evil, and the time is very short.

# CHINA'S MILLIONS

TORONTO, OCTOBER, 1911

## The New Commandment

BY JAMES H. McCONKEY

"A new commandment I give unto you that ye love one another."—[JO. 13: 34; 1 COR. 13.]

(Continued from last month.)

### THE ALL SUFFICIENCY OF LOVE

"**L**OVE is the fulfilling of the law." They say there are thirty thousand promises in the Book. I suppose there are nearly as many commands and precepts. Perhaps you are tempted to say: "Then I can never keep God's law and live in His will. If God would only have some simple rule of the Christian life that would fulfill everything!" Well, God has. "Love is the fulfilling of the law." If you love a man you will not steal from him; you will not murder him; you will not covet his goods; you will not bear false witness against him; if you love a man you are fulfilling—you are *filling full* the law. Some of you are husbands and fathers here to-night! If the legislature should pass a hundred statutes concerning the care of your wives and children, you men would not only do all the legislators enact, but you would do a thousand things they never would think of putting on the statute books. Why? Because you *love* your wife and children. You would not only keep the law, but you would *fill-full* the law to overflowing. Now, that is God's simple rule of life for you and me. As we come to the twilight of this day, as we sit down in the evening hour to meditate over it, we do not have to think of all the commandments that are in the Book. We simply say to ourselves, "The words that I spoke this day, were they in love? The deeds that I did, were they in love? That letter I wrote, was it in love? All I have done this day, can I lay God's straight edge of love alongside of it?" How simple that makes the Christian life! For the man or woman who lives that simple law of love is fulfilling God's great purpose in this life.

I must be practical as I close for some one is saying, "Can we ever have such love, is it possible to gain such love?" Let us note, in answer, three thoughts about the *obtainment* of love.

\* \* \*

### LOVE IS A GOAL

"Follow after love," says the great apostle. Make it your goal. Make it the pursuit and passion of your life. Mark its dizzy height—"the greatest of all." It is the pinnacle of all Christian graces. It is the charm, the crown of all Christian character. It is the very nature, the very life of God Himself within you. For, "He that loveth not *knoweth not God*, for God is love." Set it ever before you then as your goal. Think much upon it. Pray for it. Be jealous

of all that dims or hinders it. Bridle the haste of your tongue. Banish the unkindness from your voice. Curb the injustice of your judgments. Frown upon criticism of others. Flee harshness and unlovingness as you would heinous sins of the flesh. Be not disheartened in your seeking. That which is the golden crown and jewel of all character is worth the patient, continuous seeking which these words "follow after" hint at. And then remember too:—

\* \* \*

### LOVE IS A FRUIT

"The fruit of the Spirit is love." There hangs a peach. Note its gorgeous coloring. Mark its ripened lusciousness. But have you thought how long it took God to ripen that peach? There was the planted seed. It burst, and from it came the seedling tree. It grew apace until in time came the first blossom, and then the tiny fruit, and then the wind, the sunshine, the showers, and the ripening until there hangs the luscious peach. It took God a long while to make that fruit. Even so love is the fruit of the Spirit. Be patient with yourself as to this matchless fruitage of the Spirit. It takes time for God to make us bear a ripened fruit in our hearts and lives; and love is such a fruit. Again:—

\* \* \*

### LOVE IS OF THE SPIRIT

"The fruit of the Spirit is love." My natural heart does not love. That is it does not love God. It does not love lost men. It does not love the world that lies in darkness to-night. It loves the baubles, the prizes, and the pleasures of this world. Nor does it matter how hard I *try* to love God and the things of God I cannot *make* my natural heart do it. Can you? Have you and I not failed, oh, so often here? But now if God could only take the *spirit of a lover*, and put it into your heart, and mine, we would love. Because a lover loves without trying. He loves instinctively, spontaneously, outflowingly. And this is just what God did when He begot us in Christ Jesus. "Because ye are sons God hath sent forth the spirit of His son into your hearts." He put into our hearts the spirit of the greatest Lover in the universe—the spirit of Jesus Christ Himself. And would you know then the secret of fullness of love? It is simply the secret of the Spirit. Believe in the Spirit's indwelling: yield to the Spirit: pray in the Spirit: walk in the Spirit: serve in the Spirit—yea, learn to



*Photo by*

PEOPLE OF A COUNTY FAIR IN HONAN WHO GATHERED TO SEE THE MISSIONARIES AS THEY PASSED THE VILLAGE IN THEIR HOUSEBOAT.—“*Other sheep I have.*”—JOHN 10:16.

*[Miss S. C. Peet*

live in the Spirit. For all you do to foster and cherish His life within you will bring you richness and fulness of the blessed love-life. And all that chills and grieves Him in your daily life will surely dim and quench the love within which is the choicest fruit He is seeking day by day to ripen and develop in your innermost soul.

#### THE ETERNALNESS OF LOVE

“*Love never faileth.*” Faith shall pass away because it shall at last climax in sight. Hope shall cease. For what a man seeth doth he yet hope for? Knowledge itself—or rather the gift—“shall vanish away.” For “now we see through a glass darkly.” We are like men looking at the sun through a bit of smoked glass. When, face to face, we behold the splendor of the Sun of Righteousness we will throw away the clouded glass. Yea, and our knowledge without love “profiteth nothing.” For the humblest wash-woman who lives the love-life for God will find up there a priceless and imperishable inheritance, while the most learned sage though he has a wealth of knowledge, yet knows not love, will find himself stripped of his assets, a bankrupt in the court of God. So then all these gifts will pass away. But there is one gift which never faileth. There is one treasure every fragment of which laid up down here reaches over into, and abides through the endless ages of eternity. And that is love.

You may sit all alone in the great Dresden gallery, in an isolated room dedicated wholly to one great painting, the Sistine Madonna. You may gaze for hours upon this wondrous picture of tender, majestic motherhood. Yet when Raphael's master-piece has faded into oblivion the cup of cold water you gave in love yesterday, will live forever. You may stand in a single famous chamber in the Vatican gallery where there are four of the world's greatest master-pieces of sculpture. Men call it the most priceless centre of art in the world. Yet when Laocoon, with all its writhing agony, and the Apollo Belvidere, the most faultless carving of the human form in existence have crumbled into dust, and even the names of their creators have been forgotten, then that humble deed of love you did to-day, unseen by any eye save that

of God, shall abide forever. Yea, when all the waves of human fame, human applause, and human flattery have died away upon the sands of time, the tiny wave of love you started in some kind word, some loving ministry, will be rolling and breaking upon the shores of eternity. Every song that floats from your lips in the spirit of love: every word of comfort to the sorrowing: every loving warning and admonition to the wayward: every prayer that goes up out of the love of your heart for a friend in need: every word of cheer and solace to the despondent: every bit of suffering from criticism, and misrepresentation borne in the spirit of love: every mite of silver and gold given for love of the Master and His suffering ones—every such deed of love, however insignificant it may seem to you, will meet you at the throne of reward and go with you in your shining train of influence and love all through the countless millenniums of eternity. And does there come a time when your voice of love is silent, your hand of love motionless; your human heart of love no longer throbs, and men say, “He is dead?” Then shall come a voice from heaven saying, “Blessed are the dead that die in the Lord \* \* for their works do follow them.” Would you build not for a time but for a deathless eternity? Then build in love, upon the foundation of Christ Jesus. For so doing you build not that “wood, hay, and stubble,” which consume away in the searching fires of God's great test-day, but that “gold, silver, and precious stones” which shall only shine forth in greater preciousness and splendor in that same day of revelation of all things.

#### Lose Love, Lose All.

The Church is the Bride of Christ, and for a Bride to fail in love is to fail in all things. It is idle for the wife to say she is obedient; if love to her husband has evaporated, her wifely duty cannot be fulfilled; she has lost the very life and soul of the marriage state. So, my brethren, this is a most important matter, our love to Christ, because it touches the very heart of that communion with Him which is the very crown and essence of our spiritual life. As a Church, we must love Jesus or else we have lost our reason for existence. Lose love, lose all. Leave our first love, we have left strength and peace and joy and holiness.—*Selected.*

# Science Among the Chinese

Some Aspects of the Chinese Conception of the Universe as Compared with Modern Scientific Knowledge

BY C. K. EDMUNDS, PRESIDENT CANTON CHRISTIAN COLLEGE

*From the "North China Herald."*

## I.

### INTRODUCTION

#### A.—Chinese Science a Case of Arrested Development.

In scientific knowledge, as in nearly everything else, China presents a case of arrested development. Chinese conceptions regarding the body of man, the materials of the earth's crust, the surface forms of our globe, of its origin and process of formation, of the vast celestial universe through which it whirls, of the nature and origin of matter and of cosmogony in general, are the conceptions characteristic of Western peoples before and during the Middle Ages. Not only so, but they are the same as were held by her own sages centuries before that period; in many cases they express the best thought of China's deep thinkers in the days of Pythagoras and perhaps prior to his time, while in others they give us the cream of Chinese philosophy as developed during the early days of the glorious Sung dynasty (1020-1120 A. D.). While of course those who have within the last few decades read the books of the West have modified their previous notions, the number of such as compared with the general people, though rapidly increasing, is still small, and the purely Chinese conceptions of anatomy, physiology, and medicine still consist of interesting functions of hypothetical organs, the intermixings of various vital fluids, and the subtle influence of capricious humors; chemistry is still alchemy; geography, mere guesswork; geology, vague mythology; astronomy, astrology; and exact physical science nil. Science in China has made few advances during the last few centuries and is now but slowly responding to a new impulse from abroad in all its departments.

#### B.—Their Inventions, Arts, Engineering not Evidence of Scientific Attainment.

To be sure, several striking inventions are probably to the credit of the Chinese—gunpowder, printing, mariner's compass, paper, etc., but the original crude forms or methods were not improved. Their use among the Chinese apparently had no direct effect in prompting their development among Western peoples, and in nearly every case the invention was founded on the specific properties of matter discoverable directly and did not involve any scientific concept of principle established and tested by observation. It would seem, too, that much of the Chinese servile imitation in mechanics, metallurgy, and other arts is ignorance of the real nature of the materials they use, and yet it is not for long that such things have been intimately known to ourselves of the West. The Chinese have made little progress in investigating the principles of mechanics, but have, however, practically understood most of the common mechanical advantages involved in various simple appliances. The lever, wheel and axle, cog wheels, wedge, and rack and pinion have long been known, but the screw is not frequent. In many of their contrivances there is an excessive expenditure of human strength; in many

the object is merely to give a direction to this strength not to decrease it, as in their manner of carrying a heavy stone, instead of constructing a simple truck that would transport it with half the expense of human power; yet the use of a truck would require something more in the way of good roads than most parts of China can boast of, and, again, human labor is almost the cheapest thing in China.

While it is true that the manufactures of silk, of porcelain, and of lacquered ware were original with the Chinese, and that in none of these have the foreigners yet succeeded in fully equalling the native product, and while the French looms are practically the same as those in Canton, except that steam power takes the place of human feet, it is also true that the mechanical arts and implements of the Chinese have a simplicity which suggests that the faculty of invention died with the initiator.

Three accomplishments in Chinese engineering, however, challenge the rest of the world to show similar feats in any remote time. The Great Wall, traversing high mountains and large rivers, built two hundred years before the Christian era, still stands as the most extensive monument of antiquity to attest the high engineering skill and kingly energy of that day. Of like herculean proportions and for a more useful purpose is the Grand Canal which up to the date of its construction was the greatest public commercial work ever undertaken. The Great Sea Wall along the north shore of Hangchow Bay, judged in the light of the tremendous difficulties involved in its construction merits even greater praise for native energy and skill. And yet the very present condition of the Grand Canal, which has doubtless been its condition for a century or more, is an eloquent witness to arrested developments due to failure to apply hydraulic improvements.

While giving due credit for what they have done, we feel justified in concluding that the arts and the inventions of the Chinese do not after all witness to any degree of scientific attainment among them. Many of the later modern inventions of western people are the result of applied science, which certainly was not the case with these early inventions of the Chinese. There seems, however, to be room for a difference of opinion even among authorities. In 1839 G. T. Lay asserted in writing about Chinese musical instruments:

"It has been declared that the Chinese have no science, but of a surety, if we advance in the free and scholar-like spirit of antiquarian research, we shall be obliged to set our feet upon the head of this assertion at every step in our progress."

And yet, in his authoritative work, Williams closes his rather compendious account of "Science Among the Chinese" with this summary:

"On the whole it may be said that in all departments of learning the Chinese are unscientific, and that while they have collected a great variety of facts, invented many arts, and brought a few to a high degree of excellence, they have never pursued a single



subject in a way calculated to lead them to a right understanding of it, or reached a proper classification of the information they possessed relating to it."

It may be of interest then to notice some of the leading ideas in what we may call "Chinese Science" and to inquire into the causes of China's scientific backwardness as compared with modern Western knowledge.

In doing this we shall be largely indebted to Williams' "Middle Kingdom" for many of our facts, and to Martin's "Lore of Cathay" for suggestive lines of thought.

## II.

### THE CONTENT OF "CHINESE SCIENCE"

1. *Anatomy*.—Wylie has noted fifty-nine Chinese treatises in medicine and physiology (some of them belonging to the earliest days), many of which contain good sense and sound advice amid the strangest theories. Harland has lucidly and in detail described the Chinese ideas (apart from the gradually spreading foreign teaching) concerning the organization of the body and the functions of the chief viscera, false ideas which a very little dissection, a prohibited practice, would have banished. We shall not pause to consider these, but merely note that the most curious is perhaps their idea of the liver, which they place on the right side of the body.

"It has seven lobes; the soul resides in it; and schemes emanate from it; the gall-bladder is below and projects upward into it, and when the person is angry it ascends; courage dwells in it; hence the Chinese sometimes procure the gall-bladder of tigers or bears, and even of men, especially of notorious bandits executed for their daring crimes, and drink the bile, in the belief that it will impart courage."

Theories are numerous to account for the nourishment of the body and the functions of the viscera, and upon their harmonious connection with each other and the five metals, colors, tastes and planets is founded the well-being of the system, the whole intimately connected with the all-pervading functions of *yin* and *yang*—those universal solvents in Chinese philosophy.

2. *Materia Medica, Botany and Zoology*.—The advance made by the Chinese themselves in the study of natural history is shown by the contents of the two chief works—"Pun Tsao," or "Herbal," compiled by Li Shi Chin after thirty years spent in collecting information, published about 1590 (40 octavo vols.—25 chapters), and "*Chih Wah Mingshih Tu koo*," or "Researches into the Names and Virtues of Plants," 66 vols. with plates, some of them good drawings, published in 1840.

The author of the first of these treatises was the

first and last purely native critical writer on natural science. He consulted some 800 previous authors and selected 1518 prescriptions to which he added 374 new ones, arranging the whole in what for his day was a scientific manner.

After two introductory chapters on the practice of medicine and an index to the recipes contained in the work, which fills the first seven volumes, there are two chapters (filling three and a half volumes), giving a list of medicines for the cure of all diseases, and this with an essay on the pulse in the final volume constitutes the therapeutical section of the treatise. The remaining forty-eight chapters cover, after the fashion of the author, the whole range of natural objects—treating of inorganic substances under "water" and "fire," and minerals as earth, metals, gems, and stones, throwing into a polyglot chapter what could not be included in the preceding—herbs, vegetables, fruits, and trees; these again into families containing

members which have no real relationship to each other, the lowest term sometimes being a genus, a species, or even a variety as Linnaeus used these terms.

In the classification of the minerals, etc., the influence of the language itself is shown, for, as pointed out by Williams, the division is exactly that of the seven radicals which stand for fire, water, earth, metals, gems, stones and salts, under which the names of inorganic substances were classified in the imperial dictionary. The same thing is true for other parts of the treatise.

In classifying herbs, the habitat is taken as the criterion, a "herb" denoting whatever is not eaten or used in the arts or which does not attain to the magnitude of a tree.

The zoological grouping is as crude and unscientific as that of plants, though the sixteen zoological characters in the

language are not so far astray from being true types of classes on the eleven botanical ones, and these groups though containing many anomalies are still sufficiently natural to teach those who write the language something of the world around them.

The properties of the objects spoken of are discussed in a very methodical manner, so that a student can immediately turn to a plant or mineral and ascertain its virtues.

(To be continued)

"There is a wonderful difference between work and fruit. Work is dead; but fruit is living, and has its seed in itself. The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way, is the right fruit found on it. Let us so abide in the Lord Jesus."—J. Hudson Taylor.



CARL G. GOWMAN

A new missionary who sailed for China from San Francisco  
October 12th, 1911

## Progress and Promise Among the Aborigines

BY JAMES R. ADAM, ANSHUNFU, KWEICHOW

SINCE sending out the (1910) yearly report of our work for the Master we have put in busy days at translation work besides the ordinary routine work of the station. Before setting out on my long spring tour I was able to pay a visit to the Chen-lin-chow out-station. The work there has suddenly become encouraging again. There are about one hundred people enrolled, and who are attending the meetings, among them a few students and their teachers. It would be nice to see some of these really saved and becoming true earnest followers of the Lord Jesus. Please pray for this.

The day on which I reached that city a battle was being fought between the country folk and the government soldiers, only about five English miles away.

All during the winter there had been much preparation by the people, who had early made up their minds to resist and to even fight the officials if need be. The Governor had sent down a general with 1,000 men to put down this opium rebellion. On March 1st, more than 100 persons were either wounded or killed. The natives said over twenty were shot dead and three leaders had their heads cut off. One of the three was a scholar with a degree and a professor in a college. It will give some idea of the strength of the opposition to the anti-opium laws when I say that at a market town called Din-dji-pu, 20,000 people gathered to resist the officials. Chinese and Chong-djia all armed with every kind of weapon imaginable. Their very first contact with the foreign-drilled troops showed these foolish people that more than numbers was needed. After the first and only fight there was a lull of a few days, during which the general, by some means or another, secured the heads of three of the rebel leaders. This action struck terror into the hearts of the great rebel mob. They were unprepared for this mode of attack. They all cleared out of the town and pitched their camp on the open hillside quite near the market. The general did not fire on the mob, but the people hearing of one notorious person here, and another there, being captured and put to death, took fright and soon scattered, each group returning to its own district.

In due time all these places received a visit from the general and his foreign-drilled troops. Scores and scores of these people were put to the sword. After Pien-dan-san and Did-dji-pu had been severely

punished and all the opium poppies pulled up by the roots, the military were divided into small parties and sent all over these districts. The people who held on to the poppy till the arrival of the soldiers had either their ears or heads cut off. The amputated ears were threaded on sticks and carried round by the soldiers. In certain cases the heads were put into cages and sent around to noted headmen and T'u-muh (Chieftains). Some of these heads were carried into districts three days' journey away. The T'u-muh and headmen had to "redeem" these horrible cages at a good price before the soldiers and underlings would move on to the next place. A very great scare and terror took hold of the people. In most places the terrified farmers with

their women and girl folks worked all through the nights pulling up the poppy. In the day-time most of the men went into hiding. The disobedient people have had a fearful time of it.

In some cases, the house of a notorious rebel would be burned down, in other cases a whole hamlet or village would be destroyed in this way. Only a few *li* from our Anshunfu city gates a village of some eighty families was destroyed by the soldiers. It may safely be said that the poppy cultivation has come to an end. The Government have gone to great expense over this anti-poppy crusade; the poor unwilling people have suffered great loss. What will Great Britain do now, we wonder?

In the midst of so very much unrest and trouble we were led by the Holy Spirit to start out on our spring tour. After much prayer and thought, we gathered that it was His will for us to go out and visit the far-away tribespeople. Committing each other (wife and two dear little boys) to the loving care of our ever-present Master, we went forward in faith. Mr. Page and I passed through six counties and found in all the places where formerly fields of poppy existed nothing but withered stocks and dried roots of poppy. Certainly the Chinese Government mean to stamp out this opium curse. Thank God.

Once again by God's grace we were able to visit the different Miao chapels and had soul-encouraging, blessed times in them all.

The Miao schools are all prospering this year, we report a big increase in most of them. At Ko-pu, the Miao adopted a new method to make the parents send their children to school. On Lord's day, when



Photo by]

PEH-TI WOMAN [H. T. Clark, M.D.  
(LIKIANGFU, YUNNAN)]

the elder of a village came from where there was a boy of school age, that elder was detained by all the other leaders, and was not allowed to return home, but made go into the school till the boy who ought to be in school came to redeem his elder. Some fifty boys joined that one school as a result. All the Miao laugh and say *now* they have a method to make their schools flourish. We smiled and shared their delight at the sight of crowded schools.

Among the far-away mountain stations, three cases of girl snatching were reported. Heathen people snatching Christian girls. The great spiritual movement in this district is now in its eighth year, and these reports are the first we have had of the heathen Miao causing trouble. Snatching girls with a view to marrying them is the old heathen way of securing a wife among the Big Flowery Miao. This custom has been entirely given up by all the Christian Miao. We wrote to the landlords of the girl snatchers. These landlords were annoyed with their people troubling us, rebuked them, and made the heathen restore the Christian girls to us. At once we had two of them married to their betrothed husbands and taken away where the heathen could not reach them. Please pray for the Christian Miao, boys and girls; their old customs were terribly sinful. Pray that the parents and leaders may be helped in teaching and leading on the young in the knowledge of our Lord Jesus Christ and in clean living.

On March 16th and 17th, at Ta-kai-tsi (Ta-sung-shu) Chapel, a conference was held between C. I. M. workers (Mr. Page and myself), and the Chaotung United Methodists (Messrs. Pollard, Dymond and Milne). At the end of the two days' conference the boundary line dividing and fixing the spheres of work for the two missions was settled to the satisfaction of us all. This was a real answer to prayer, for which we thank the Lord.

During the tour, we selected, examined and baptized one hundred and forty six believers in the Lord Jesus Christ.

	Men	Women
At Ta-sung-shu (Ta-kai-tsi) - - -	12	11
" I-chu-wan - - - - -	10	8
" Hsin-lu-fang - - - - -	4	5
" Ko-pu - - - - -	22	21
" Heo-ri-kwan - - - - -	14	16
" Lan-long-chiao - - - - -	6	6
" Hsing-long-tsang - - - - -	5	5
Total	73	73

Grand Total 146

The A-djia-keh and Djie-keo baptisms are left over till the autumn. We praise the Lord for all these dear men and women saved by His grace. These are tribesfolk, but not all Miao. Some are Chong-djia and a few are No-su.

Our tour just hit the end of the slack season when the farmers have leisure: on this account we had big crowded meetings in all the chapels. Some of the most refreshing and helpful gatherings took place in the villages. Again and again the Spirit's presence and power were truly manifested, and made our hearts overflow and our eyes too. What holy times of refreshing and blessing the Lord gave us in most places! Truly the Spirit does help these dear Miao believers; in their prayer meetings, there is scarcely a dumb person among them. It is an unspeakable joy to listen to them. Certainly there is no limit to the saving power of our glorious risen Lord. Hallelujah!

At Ta-kai-tsi (Ta-sung-shu), we were rejoiced to see the way in which the Gospel is taking hold on the

poor, despised No-su (slaves mostly). There is a fine work of grace going on amongst this class of No-su. I specially ask prayer for them. They are all of them exceedingly poor, but, oh, so very earnest in learning the Gospel. A dear white No-su man, named Joseph, is the leader, and the Lord's chosen vessel for pouring blessing upon the very lowly folk. Joseph is deformed and has a hunch back. He knows the Scriptures well, is always ready to answer the questions put by the preacher in the meetings. The Master has blessed our brother

and is making him a big blessing to others. Pray for him. One of this group of white No-su has followed me down to Anshunfu. He says his brethren have sent him to know more of the truth. They hope he shall return able to teach them more about Christ and His doctrine. Timothy is this young brother's name. May I ask you to pray for him, too. Returning home full of joy, we came via Weilingchow city. We called both on the magistrate and Chentai, the Brigadier-General. The latter, an old friend of ours, sent a nice present to us and sat with us in our inn. We sold some Christian literature on the streets of Weilingchow. This city would make a nice centre for Gospel work had we the workers to place in it. We followed a new route from Weilingchow to A-djai-keh. The road led by "Old Crow's Camp," where there are nine families of Miao Christians. Six of the nine families became Christian through our visit. They had been thinking about the matter for some



Photo by]

A GROUP OF HWA MIAO AT ANSHUNFU, KWEICHOW.

[W. T. Clark, M.D.

A Study In Expression.

time, and sent a church member to fetch us to their place, saying they would become believers if we came to see them. The landlord of these Christians, the Tu-muh (chieftain), of "Old Crows Camp," came and sat with us as soon as he heard we had arrived. He said that he had been to Anshunfu and knew about us; he asked us to his Yamen to dinner. His place was quite near. At night we had a nice meeting. Mr. Tsao led it and preached. A severe headache made me unfit for taking any part in the meeting. The roads leading away from the last place were fearfully bad. We had only gone a few *li* when the road began to wind down the face of precipices and sheer cut cliff; it took us an hour or two to reach the bottom. Then we forded a swollen river; following the road, we had two or three hours of very rough, hard hill climbing. A little after noon, hungry and tired, we all sat round a pool of muddy water; with this water the Miao mixed their clean oatmeal. We warned them and pointed out the risk they were running. A great thunder and hail storm had made both roads and water bad for them—dear, good, willing fellows! We had part of a nice cake made by Mrs. Adam, which we had saved up for just such an emergency. After lunch, the way turned out to be a fine piece of road, leading through delightful scenery, the hills on either side covered with beautiful flowering shrubs and trees.

Thirty-three miles next day brought us to our chapel at A-djai-keh among the red-turbaned Miao. We spent most of five days here. Thirty-three miles further on beyond this chapel, a new interest has sprung up among the Shi-hu—a section of the Chong-djai. Hearing we had come, some of these men traveled overnight fearing we might have left before they met us. A few of these Shi-hu were down at our Chinese New Year's Conference, held in February last year. A son of the headman of that district is studying in our Anshunfu C.I.M. school this year. Please pray for this young man's conversion. If the work is going to spread out in this way, the Lord will need to be sending more workers.

On the way from A-djai-keh to Heo-ri-kwan we stopped for the night at the village of Mary and Elizabeth. They knew we were coming, so had food prepared for our party. We had a two or three hours' meeting in the evening. At the close of this very long meeting Mary came forward saying, "Teacher, there are seventeen or eighteen people wanting to confess the Lord in baptism. Will you examine them to-night?" Dear, good, earnest woman. It was very difficult to say "No, not to-night." Next day they came with us to Heo-ri-kwan chapel. At that place we had a very happy time, both in the meetings and in examining the candidates. Eight from Mary's village were received and baptized, among them her aged mother and her young married daughter. As Mary had worked hard teaching them, her face just beamed with the joy of the Lord. Praise God for His work of grace in Mary's village. This time Mary had learnt a new hymn, "O, now I see the cleansing stream." The chorus is as follows:—

"His bleeding wounds I see, I see,  
Washing in this stream, I am forgiven,  
Praise the Savior for pardoning me;  
He shed his blood, my sins are forgiven.

How your hearts would have rejoiced to hear Mary sing this over and over again. At Heo-ri-kwan an old man and two of his sons were baptized. This dear old believer has eight big stalwart sons. All these young fellows are learning the Gospel. They belong to the Water Miao, and come from a crowded Miao district, a day's journey east of Heo-ri-kwan, a region hardly touched with the Gospel. Pray the Master to use this family of big sons in bringing in thousands of heathen Miao. From Heo-ri-kwan we passed on to Lanlongchiao. Here we found God's dear children rejoicing over all the opium poppy being destroyed, and also for deliverance from any longer paying opium rent in silver. God thus answered their prayers and ours in delivering them. Here, too, the Master showed us His presence and power. Twelve converts were baptized.

Please pray for Mr. Wu-Kwang-ting, an evangelist working in the Kopu region, as well as all the Miao workers up there. Some of these latter cheer us greatly by the progress they are making. One night in a very far-away village I suggested that three of the Miao brethren present should give us a message if they had one. All three spoke from three different Epistles, and all spoke in Miao, of course.

Pray too, for Chao Kwei-ngan, a new evangelist who has recently taken up work in Shui-chen. Pray for all the school teachers as well. Two new chapels have been opened among the Water Miao this year—one at Ta-keh-tsi, twenty-seven miles away from Anshunfu, the other at Pa-djia, ten miles from Ten-ten. Our first Miao chapel at Tsai-djia-yuen has for the second year a boys' school, and two meetings a week. The chapel has been repaired and a new platform erected. It is only two miles from the city gates of Anshunfu.

Please keep praying on for a doctor to be sent here. A fine hospital is standing, waiting a medical worker.

I returned from this trip full of encouragement and joy. The grace of God has done wonders among these Miao. The attendances at all the meetings keep up well. At the different villages the registers were always brought to me for inspection, and any members lax in attending the meetings are reported by the elders. The lax ones are usually very old folk, or those living some distance from the village, and so can only attend the Wednesday night prayer meeting. Having village registers is a great success. Praise God for all these thousands of Miao who have been kept faithful, only a very, very few having fallen away. Hallelujah!

Thanking you all for your helpful fellowship and prayers.

\*Will those who read the above article note the different subjects mentioned for special prayer and praise? There are at least ten requests for prayer, are there not? Carefully note the last request and in this connection definitely remember *all* medical centres and workers. A few of these are represented by the cuts shown and the accounts given in this month's issue. These fail in their object unless those whose scenes of labor they represent are richly blessed in their lives and service through *your* prayers.



# The Henrietta Bird Memorial Hospital

BY C. C. ELLIOTT, M.D., PAONING, SZECHWAN

**A**S we have not hitherto issued printed reports of our year's work, a word of retrospect may be permitted. In the year 1896 Mrs. Isabella Bird Bishop, who was then traveling in Western China, visited Paoning and gave a gift with which to found a hospital in memory of her sister, Miss Henrietta Bird. At first no attempt was made to provide for in-patients, but a dispensary was opened, first under the care of Dr. Pruett, later under Miss Arnott (now Mrs. Rogers). The fruit of those years work, in the breaking down of prejudice, westillreap. It is worth recording also that one of the first patients to seek Dr. Pruett's help became a bright Christian as a result. He was a man from a remote district—well-to-do, but a leper. Though with no hope of cure, he was allowed to stay for awhile, heard the Gospel and believed. Before his death he was visited at his home by the Rev. C. H. Parsons, and, being evidently a converted man, was baptized.

In 1905 Dr. Shackleton made considerable additions to the buildings in use and prepared to receive in-patients. His health failing, however, the hospital had to be closed just as a promising work was opening up.

Since 1907 there has been no interruption of the work, which continues to increase in size and in the extent of the district reached. The statistics for the year 1910, including both men and women, are as follows:—

In-patients, general, 315; in-patients, opium, 159; out-patients, 2,272; operations, general anæsthetic, 67; operations, local anæsthetic, 20; visits to patients' homes, 31; net receipts from patients, Tls. 572.05 (about \$400.00).

The number of those coming for help in breaking off the opium habit is already diminishing, but their places are being more than filled by the increase in medical and surgical cases.

During the great part of the year we have been glad to have with us Miss Dora Watney, M.B., who, while giving most of her time to the language, helps in the operating room, and is now, with my wife, seeing the women out-patients.

In the month of May, as many of our friends already know, we were called upon to mourn the loss of one of our staff—Miss Biggs. After a year spent in language study at Sintientsi, she had scarcely taken up her duties as trained nurse when she contracted typhus fever, which, to our sorrow, proved fatal.

Miss Shilton, also a trained nurse, has now been designated to Paoning, but will spend some further time in language study before joining us.

One of several patients converted two years ago has now, we rejoice to say, been baptized. He is a teacher named Wang, whose home is about thirty miles from here. He has shown himself a true Christian, with a rare love for the Word of God. We have reason to believe that about twelve others have been converted to Christ in the past year. Besides these many others have evinced interest, and these we hope to be able to visit in their homes from time to time.

The work of teaching and preaching to the male patients is shared with me by our evangelist, Mr. Lu, and our three Christian student helpers. Each morning after breakfast one of us preaches in the guest hall to those patients who are able to come, another goes to the opium refuge a short distance away, while a third teaches those who are unable to leave their beds. Each Friday evening we hold a special evangelistic service, to which former patients living in or near the city are also invited. In these evening

meetings we have of late had some very real encouragement.

We are sorely in need of better and more roomy quarters, and I am glad to say the need seems about to be supplied. Our present wards are not only crowded, but are dark and damp.

The operating room, though very small, is so exposed that in winter we find it quite impossible to heat. We also lack a chapel, a second operating room for septic cases, and a laboratory.

Another gift came to us some eighteen months ago for further building, but for a long time we were unable to secure a

site. We have at last bought a large plot of ground adjoining our house, and are now accumulating building materials. Within a few months we hope to begin building at least the nucleus of a new hospital.

It is not easy to carry on the medical work and to superintend building operations at the same time. I would therefore beg all our friends to pray constantly for my wife and myself that neither we nor the work may suffer in consequence.

Among other subjects that will suggest themselves for prayer may I mention:—

- (1) The evangelist and the three student helpers.
- (2) Those who have been converted to God in the hospital, some at least of whom suffer much persecution.
- (3) All those who have heard the Gospel in our words.
- (4) The Friday evening meetings.



Photo by

DOCTOR ELLIOTT'S HOME AT PAONING, SZECHWAN [C. C. Elliott, M.D.]

# The Women's Work in the Hospital

BY MRS. C. C. ELLIOTT, PAONING, SZECHWAN



Photo by

THE COURTYARD OF NATIVE HOSPITAL IN HSUTINGFU, SZECHWAN

We publish cuts of hospitals in other districts in order that prayer may be called forth for these and all medical centres. Notice the picture of the entrance to the Taichow hospital as given on page 124.

**T**HE women in-patients are more fortunate in their hospital accommodation than the men.

They have a pleasant little building with a south aspect and plenty of sunshine, only separated by a short stretch of garden from our own house. There are two general wards, with from four to six beds in each, one private ward, and a large dining-room, which we use also for morning prayers and meetings. The hospital is only an old native house, slightly altered, but there are advantages in its very homeliness, and we think that with some additions it will serve for a long time.

This year we have had one hundred and one in-patients, twenty-five more than last year. We have had a larger number of patients from the city than before, and it seems to us that work among the local women should be more fruitful than that among those from a distance. In very few of these local cases does the connection cease on their leaving the hospital, we are always welcomed in their homes, and at intervals I invite them to meetings, which are generally attended by fifty or sixty. A great many come more or less regularly to the Sunday and week-day services; there are some who for three years have hardly missed a class, and who have put away all idols and show real evidence of a change of life. These women find Christian friendship and sympathy at the hospital, and they are always welcome to come in for a chat, or to get help with their reading. It is not so easy to follow up those who come from a distance. This year Miss Pemberton and Miss Haslam have been to some homes in the district near to Paoning, and two of our own staff, Mr. Lu and Mr. Chong, while visiting men patients in the more distant towns, were also able to inquire about women from the same places. Former patients often

send relatives to the hospital, and in this way we hear news of our old friends, and can send books and messages. Still, of course, we can do comparatively little for them, but we follow them up by constant individual prayer, and believe that some have gained such a knowledge of Christ as their personal Savior that even the isolation and perhaps persecution will not be able to shake them.

Very few of the women who come to us can read at all, but they enjoy learning, and are glad to help to teach those who have come later. Often they take away a book of thirty texts, a catechism and a few hymns, and some can even read a few pages of a gospel.

Until this year our old matron, Mrs. Ho, and I have been the only women helping in the hospital, but lately, besides the English ladies previously mentioned, we have also had regular help in teaching the patients from Mrs. Lu and Mrs. Keo, the young wives of two of our Chinese helpers.

Will you pray that with our increased staff we may also have increase of blessing in the work.

Mrs. Cassels, in her report of the women's work at Paoning, writes: "Another way of reaching the hearts of the women is through the medical work which is now being done by Dr. Dora Watney and Mrs. Elliott. Many who have received comfort and healing for their bodies also learned to trust in the great Physician for the healing of their sin-sick souls. Some have been baptized and others received as Catechumens, and there are still others who will be received after a time of probation. Many come from the country markets and villages round about, and when they return home carry the good news with them."



Photo by

RESTING BY THE WAYSIDE IN SZECHWAN

(A. Grainger)

## "The Good Overcomes"

Extract from an account of the Wilson Memorial Hospital. This hospital was erected through gifts and by the wish of Dr. Wilson's brother, in memory of Dr. and Mrs. Miller Wilson, who were massacred during the Boxer troubles of 1900.

BY DR. AND MRS. J. C. CARR

**A**FTER the Boxer troubles, it was not until 1902 that work could be resumed in Pingyang; and although much prayer had been offered that a doctor might be found to fill Dr. Wilson's place, for some time no one was forthcoming. Anxious to erect some memorial to his brother and sister-in-law, in the place to which they had consecrated their lives, Mr. Robert Wilson, of Helensburgh, had offered a sum of money sufficient to build a considerable part of a new hospital, and also funds for the maintenance of the same when it should be started. It was a great joy to all concerned when, in the year 1907, it was actually possible to begin building. A wall was run up round the property, which covers between two and three acres, in the autumn of that year. The following spring saw the foundations laid and the autumn the roofing completed of the buildings now in use. Mr. Lutley came over from Hungtung to lay the foundation stone, a few of the Christians were present—the local Church leaders being specially asked to attend—and before the stone was laid the workmen all stopped their work and all stood silent in the open air whilst the blessing of God was asked upon the building about to be reared and safety for all engaged upon it. The stone was engraved with the words, in English and Chinese: This stone was laid to the glory of God, May 7, 1908. "I am come that they might have life." This occupies a central and conspicuous position in the main building. It is good to look back and reflect that, though some of the work done by the fifty or sixty men employed was not without its dangers, it was all, including the sinking of wells and placing of lofty and heavy timbers, carried through without a single mishap, and that, under Mr. Wiltshire's kind and skilled oversight, everyone, whether he carpenter, laborer or builder, worked willingly and well during the whole time.

The buildings as they now stand consist of a central out-patient block, containing a spacious and airy preaching hall, consulting-room, surgery, dispensary and pathological room. The front of this block faces due south, the windows being protected from the sun by a veranda roof. The veranda wood-work is elaborately carved, use having been made of some temple carving, bought with the other timbers at a very low price. This is painted, the flowers and figures being daintily picked out in different colors.

Wherever a plain surface has provided scope, the native artist has shown no little skill and originality in his choice of designs: children at play, still-life groups and landscapes alternate in dazzling colors, whilst a touch of the humorous appears in the somewhat grotesque monkeys that look down from two of the pillar capitals. A brilliant concession to Chinese taste! The court, of which this building forms the north side, is entered by a roofed in gateway facing it. This court is open yet in the east and west sides, and it is here, and also to the north, that we hope later on to erect various buildings. The wood-work on the gateway is also painted, and in the panels there are some representations, in very Chinese style, of

some of the parables, such as the return of the Prodigal and others, which form good subjects for the preacher when visitors come to inspect the place. Besides the out-patient block and the gatehouse, there are also rooms for private patients and two sets of rooms for opium patients. Now that the growth of the poppy is prohibited in Shansi, we trust that the opium habit will soon cease to be, and with it the need for opium refuges. In this case the rooms will easily be allotted for other purposes. We hope soon to be able to build wards for non-paying patients, and to use the quarters now in existence for those who prefer to pay an extra fee for the privacy they afford.

The hospital was dedicated in 1909, soon after the Chinese New Year, the first year of the young Emperor, Hsuan Tung. The four characters which have a prominent place and give it its Chinese name, may be rendered "The 'Good Overcomes' Hospital"—a significant reminder of 1900, and a pledge for the future.

Leaders of the Chinese Church from the surrounding districts were invited to the dedication, and a couple of days were happily spent in fellowship and prayer. Mr. Dreyer, an old fellow-worker of Dr. Wilson's, explained the how and why of the hospital to an audience which more than filled the new preaching hall. Mr. N. E. King also gave an address, and the leading Chinese took part in the proceedings. A dedicatory hymn, composed for the occasion and written in large characters on a length of white calico slung across the room, was sung enthusiastically to a well-known tune, and the benediction closed a memorable service. The following days were devoted to entertaining



Photo by]

[Alfred Jennings

THREE SHANSI WOMEN

guests—mandarins, gentry, business men and others—ladies taking their share of the work in receiving the mandarins' wives and some other women who came on later days. It is a pleasure to remember how heartily Miss Hoskyn, ever a warm friend to Pingyangfu and its medical work, entered into the events of the week. We were grateful, too, for the kind co-operation of friends on the station and of others who had come over for the occasion. Thus, work and workers were brought into touch with all classes of the community, and we have much reason to be thankful for the opportunity these days afforded.

After the New Year celebrations were concluded the regular hospital routine began. Every week two forenoons were devoted to seeing the men out-patients and two to the women, operations filling up most of the spare time on these and other days. In-patients soon began to accumulate, being only too delighted to come into a hospital with the chance of a cure for long-standing complaints. It was delightful, too, those first days to see these men gathered together each evening by lamplight in the preaching hall to read the Word of God and have it explained to them.

In the quiet of these times, away from the incessant and conflicting interests of their ordinary life, surely there is a golden opportunity for the still small voice to be heard. Old prejudices are largely dispelled, and there is often a peculiar readiness to listen to the Gospel. We gladly recognize that much of the work of these busy days would have been impossible but for the faithful help of our Chinese assistants. Each day's programme included two regular services, attended by most of the patients. One of these was of a free-and-easy-question-and-answer type, and in this, Mr. Chiao, the evangelist excels. Not only at these times, but in daily intercourse with the men, he has sought to win them. How much, too, has devolved upon those whose care is the serving of tables, which in China includes everything from the weighing of flour to the keeping of minute daily accounts.

The women's side of the work seems to deserve a paragraph to itself. The present quarters are both insufficient and unsuitable, but we look forward to a day when better things will be possible, and take courage meanwhile from the knowledge that God has already blessed us in no small measure. Chinese women are as ready as those of other nations to respond to love and sympathy, and by means of the hospital, which is open to them twice a week, and the opium refuge, with its steady stream of patients, we have been able to come into touch with many a one whose sorrow and physical needs have led her to the feet of Christ. Here, too, we have to thank God for faithful Christian helpers. Miss Tippet, the trained nurse, who is

responsible for the care and oversight of the women's work, never tires of singing the praises of Mrs. Han, that faithful and motherly Bible-woman, who still bears the marks of the bitter persecution through which she passed in 1900. Then on out-patients' days, Christian women from the city or nearer villages are always present, and after the regular service is over make it their business to move in and out among the patients and their friends, explaining what has been said, and in a very literal way fulfilling the command to tell "how great things" the Lord hath done for them. Our poor old courtyard presents an animated scene at such times, and the quarters are all too crowded—patients from far and near have come to see "the foreign doctor"; country women in their simple dress alongside their grander sisters from the city with fine clothing and gay jewellery hiding the same needy hearts. Here a little slave girl from one of the Yamens, there a well-to-do shopkeeper's wife; look again at this very venerable lady, the proud mother of a small official, who knows where to come for the medicine which helps though it cannot heal,

and feels herself able to explain to newcomers the mode of procedure which these incomprehensible Westerners insist on carrying out. One's heart has often been thrilled at the possibilities of such times as these, and at the sight of such an audience as gathers for the service, when by hymn and picture, and in such simple language as they can understand, these Chinese women hear the story of redeeming love. Great, too, are the opportunities for the missionary and her helpers among those who stay on as in-patients, spending weeks, or it may be months, in the hospital,

daily hearing the Gospel, learning texts and hymns, and living all the while in a thoroughly Christian atmosphere. A few words more will give our friends some idea of the immediate needs of the hospital. The foreign staff is in sore need of additions. At present, the doctor, his wife (non-medical) and one nurse are responsible for the entire work, and for all the contingencies to which the mere existence of a medical centre give rise. With the exception of a women's dispensary, recently opened at Hwochow, one and a half days' journey distant, Pingyangfu is the only organized medical mission in a district about three times as large as Wales. Workers, buildings, medical appliances, and whatever may contribute to the wider preaching of the Gospel—for all these we pray and believe, but most of all for that "effectual working of His power" which is the one absolute essential if heathen hearts are to be won for Christ. Of course, much of the hope for the future lies in the prospect of Chinese assistants, able to take their full share in the work.



Photo by)

THREE SHANSI  
LADIES AT THEIR LESSONS

(H. F. H. Briscoe

They are memorizing the (Christian) three character classic, and in true Chinese fashion are reciting at the top of their voices. In proof of their diligence, note the tattered condition of their books.



## Our Shanghai Letter

BY JAMES STARK

**Y**ESTERDAY evening we had the pleasure of welcoming Dr. F. A. Keller, who has returned from North America on a four months' visit in order to make arrangements for and help in conducting a summer Bible school at Nanyoh, the so-called "Sacred Mountain" of Hunan. Pilgrims from all parts of China, aggregating many thousands, annually worship at its shrine. Early in October, beginning on the 16th of the Chinese 8th moon, is the busiest time, when for a week there are about 10,000 pilgrims daily. The Bible school, which is intended for evangelists, colporteurs and other Chinese engaged in Christian work in the province, will be commenced on September 8th, and be continued for four weeks. Immediately following the Bible school, there will be a week of special effort for the pilgrims. October 6th, the day preceding the opening of the evangelistic campaign, will be observed as a day of prayer. A large building is being erected, the cost of which, together with other expenses, is being met by the Bible House of Los Angeles, California. Earnest prayer is asked that God's help and His blessing may be given.

You will rejoice to hear that the ministry of Mr. Lutley and Mr. Wang in Kansu, for which I asked prayer some time ago, has been greatly blessed at Liangchow. We learn from Mr. Belcher that there have been gracious manifestations of the Holy Spirit's working in the Church, leading to confession of wrong and restitution on the part of several of the members. The preaching of both of God's servants, we are told, was with great power.

Mr. Easton, writing from Hanchong station on July 31, says: "We had the pleasure of receiving thirty-nine converts into fellowship at the Lord's Table yesterday. Nearly two hundred broke Bread with us, and notwithstanding the great heat in a crowded chapel, continued patiently through the meetings."

Mr. G. Hunter, writing from Tihwafu on his return from Yarkand and Kashgar, tells us that there are great difficulties in Mongolian work, but that nowhere on his recent journey was he so kindly treated as at a Mongolian tent. He adds: "The air here is perfectly pure; the green grass is restful to the eye;

the larks soar and sing their tenor song quite as sweetly as their little cousins do on the dewy meadows and grassy fields of our own home lands."

Mr. and Mrs. Fiddler inform us that they have got comfortably settled in their new house at Ningsiafu, for which they prayed and waited so long. It is proving most suitable alike as a place of residence and as a centre for the work. Since our friends' removal, the attendances at the ordinary meetings have improved, and the number of visitors in the Guest-hall has increased.

At Suitsingfu, Szechwan, Mr. Polhill some time ago invited the country Christians to come into the city for four days' special teaching. Large numbers of men accepted the invitation, though heavy rains kept the women away. Mr. Denham writes: "We had very gracious times of blessing. Many were broken down, and having confessed sin were led into deep joy through experiencing the cleansing power of the Blood."

Dr. King, referring to a village near Kaifengfu which the hospital students have been visiting, says: "The first time Siao-ung-t'uen was visited, the people were friendly. Since then they have become more and more unfriendly, and a few days ago, when last visited, there were those present who cursed the preachers. But last night this was made a matter of special prayer, and to the great delight of those who were concerned, no one made any objection to the preachers. One of the audience asked, 'How do you show respect to God?' When told, 'by prayer and thanksgiving, and doing His will,' he retorted 'but that is not good enough; I burn paper and incense and thus serve my god.' The

preacher then asked: 'What if you did that to your magistrate, would he be pleased?' 'No,' replied the man. 'I would not dare to do that; he would beat me as not being respectful.' 'So,' came the reply, 'you expect your god to be pleased with a mock respect that a magistrate would refuse.'"

Amid the many tokens of encouragement which God is giving to gladden the hearts of our fellow-workers throughout the Empire, the opposition of the Adversary is being shown in many ways.



THE HOSPITAL AT TAICHOW, CHEKIANG

The new hospital building was opened in March, 1909. More recently a new wing for women's work has been opened, and during last year the Prefect of the city presented an adjoining piece of land for further necessary extension. The hospital has fifty-five beds and some 20,000 patients have been treated during the year.

## Editorial Notes

THE weekly prayer meeting in Philadelphia has been resumed, and friends in that city and locality are heartily invited to it. The meeting is held in the chapel in the rear of the Mission Book Room, 1329 Walnut Street, at 3.30 o'clock, on each Thursday afternoon.

We carry in our Philadelphia Book Room, not only the publications of the Mission, but also Bibles, and general mission literature. There has also reached us from England a consignment of the beautiful Mildmay Text Cards, and these are now for sale. A catalogue of the Mission publications will be sent on application.

Word has recently reached us from the Mission in London that the new book, "J. Hudson Taylor in Early Years," by Dr. and Mrs. F. Howard Taylor, is now in the press and may be expected in the near future. We are ordering copies of this work and we hope to have the same here before Christmas. The book will be on sale, when received, both at the Philadelphia and Toronto offices.

The annual report of the Mission, "China and the Gospel," has been received from London at the Mission headquarters in Philadelphia and Toronto. This report has been prepared, as usual, by Mr. Marshall Broomhall, the Editorial Secretary of the Mission, and this is the guarantee of the volume being both interesting and instructive. We are sending to some of our friends complimentary copies, as a report of our stewardship, and we trust that these will be, not only accepted, but also read.

The Lord has shown us much mercy in the past months in bringing us into contact with some choice lives offering for China. We have been able to accept of a number of such. In consequence of this, we are arranging to send out further parties, as God makes this possible. The following sailings have already been determined upon. Mr. Carl G. Gowan sailed from San Francisco on October 11th. Mr. and Mrs. W. E. Tyler (returning), and Miss Anna C. Dukeshier sail from Vancouver on October 25th. And Mr. and Mrs. Lloyd R. Rist sail from Vancouver on November 15th. We regret to say that Mrs. Shapleigh and Miss Ogden will be hindered, for physical reasons, from proceeding to China, at least for the present.

We have long since learned to make allowance for exaggeration in respect to telegraphic news from China as it finds place in the secular press. Too often, the reports sent are for the purpose of making interesting reading, or are without the basis of assured facts. But recent reports concerning flood, famine and rioting seem more of an exception to the general rule than is usual. It is evident that the floods have been widespread and terrible in their effect, and that the rioting in western China has been most serious. Happily, as touching the last, the officials took quick and effective measures to repress disorder, and it

appears that no missionary lives have been lost, or have suffered physical harm. How grateful we ought to be for this last! And how our compassions should be stirred for the Chinese; for those who are affected by the riots, for those left homeless and moneyless by the floods, and for those now suffering from hunger and exposure! China might well be termed, "The Land of Sorrow." May God show her great mercy, even in the midst of her afflictions!

The Mission is much in need of prayer at the present time. There is never a time when this could not be said. But there are particular times when evil, in various forms, seems to multiply and combine, and when the Evil One seems specially intent upon destroying lives and holy service. It is a sore trial to us that Mr. and Mrs. Hoste remain in poor health, and prayer is needed for them. There are a number of missionaries in China also, who, at last accounts, are very sick, and they need our prayers. Then reports reach us of hardness in some places in China, of spiritual declensions in other places and of few souls won for Christ in many places, all of which calls for much prayer. In addition, there have been financial trials, of which we cannot speak particularly, but which cast us back upon God, and because of which we need fervent prayer that our Father may be our comforter and helper. And are we being remembered before the throne of grace? Or are friends taking it for granted that we shall always prosper, be there, or be there not, prayer in our behalf? May this thought be far from each and all. We shall be blessed, we are sure, only and in direct proportion as prayer is offered for us.

"Pray without ceasing." (1 Thessalonians 5:17.) What commandment is there more difficult of fulfilment than this? Life, we say, is full, absorbing, distracting, and the mind and heart are not able to concentrate themselves upon continual prayer. Limitations, we add, are about us and within us, how then can we accomplish what is illimitable? Nevertheless, we remember, the commandment is written down, and what is commanded by God should be obeyed by man. Thus we are perplexed; and while we long to fulfil this word of God we are persuaded that it never can be done. But is our perplexity necessary; and is our conclusion just? Suppose first, we should make each new event in life, the smaller as well as the greater, the occasion of prayer? Then, suppose we should form the habit of thinking upward, even in our most casual conversations and acts, of thinking toward God, of referring everything to God, of mentally and spiritually communing and conferring with God? And then, finally, suppose we should live so much in the power of the Spirit that the Spirit should begin to interpret to God our whole life, waking and sleeping, as an attitude of dependence upon God, and thus, as an act of prayer? If we could do this, it is plain, we should pray without ceasing. And this is the very experience which God is able and willing to give to us in Christ. Ye, dear reader, God says it to you, "Pray, without ceasing!"

# Information for Correspondents

## Form of Bequest

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum of .....dollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

## Form of Devise for Real Estate

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

## Monies Acknowledged by Mission Receipts

### From Philadelphia

#### FOR MISSIONARY AND GENERAL PURPOSES:

September, 1911	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	* Amount	Date No.	Amount
	4-809.....	\$ 30 00	8-818.....	\$ 5 00	14-825.....	\$ 5 00	19-832.....	\$ 17 00	27-840.....	\$ 3 00
1-801.....	5-811.....	10 00	9-819.....	10 00	826 .....	1000 00	21-833.....	5 00	28-841.....	10 00
2-802.....	6-812.....	3 00	11-820.....	7 85	828 .....	3 00	22-834.....	5 00	842 .....	14 72
4-805.....	813.....	5 00	13-822.....	3 00	16-829(a) .....	2 50	835.....	4 00	30-844.....	50 00
806.....	7-814.....	2 35	823.....	5 00	18-830.....	3 00	25-836.....	75 00	846.....	10 00
807.....	815.....	10 00	14-824.....	3 68	831.....	600 00	27-839.....	100 00		
333 33										
										\$2594 83

#### FOR SPECIAL PURPOSES:

September, 1911	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
	4-808.....	\$ 83 33	8-817.....	\$ 10 00	18-829 (b) .....	\$ 5 00	28-843.....	\$ 4 00	30-847.....	\$ 30 00
2-803.....	810.....	15 00	11-821 .....	2 00	25-837.....	1 30	30-845.....	10 00		
804 anon	7-816.....	10 00	14-827.....	500 00	838.....	10 00				\$703 63

### From Toronto

#### FOR MISSIONARY AND GENERAL PURPOSES:

September, 1911		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
		4-1077...	\$ 100 00	8-1091...	\$ 3 50	14-1103...	\$ 100 00	19-1114...	\$ 5 00	28-1127...	\$ 70 00
1-1069...	\$1000 00	5-1080...	1 00	1092...	1 00	15-1104...	2 00	23-1119...	2 00	1128...	305 00
2-1070...	5 00	6-1083...	1 50	11-1094...	1 00	1105...	5 00	1120...	7 50	29-1130...	2 00
1071...	4 05	1083...	30 00	1095...	12 50	18-1106...	5 00	1121...	5 00	1131...	20 00
1072...	12 00	7-1084...	50 00	1096...	25 00	1107...	5 00	1122...	1 00	1132...	5 00
4-1073...	2 00	1086...	2 19	1097...	3 41	1109...	20 00	1123...	5 00	1135...	25 00
1074...	13 00	1087...	2 50	14-1098...	125 00	1110...	1 00	25-1124...	17 45	1136...	5 00
1075...	4 46	8-1088...	1 00	1099...	1 00	11-1111...	5 00	28-1125...	3 00	30-1138...	25 00
1076...	25 00	1090...	1 50	1102...	2 00	1113...	5 00	1126...	5 00		
											\$2087 06

#### FOR SPECIAL PURPOSES:

September, 1911	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	
Date No.	Amount	6-1085....	\$ 17 04	14-1101....	\$ 5 00	23-1115....	\$ 5 00	23-1118....	\$ 2 00	29-1134....	\$ 10 00
4-1078..	\$ 50 00	8-1089....	2 00	1108....	30 00	1116....	1 00	28-1129....	5 00	30-1137....	30 00
1079....	25 00	1093....	10 00	19-1112....	7 00	1117....	1 00	29-1133....	50 00		
6-1081....	10 00	14-1100....	3 00								\$263 04

#### SUMMARY:

<b>FROM PHILADELPHIA—</b>		
For Missionary and General Purposes.....	\$2,594 83	
For Special Purposes.....	703 63	\$3,298 46
<b>FROM TORONTO—</b>		
For Missionary and General Purposes.....	\$2 087 06	
For Special Purposes.....	263 04	\$2,350 10
<b>Total.....</b>	<b>\$ 5,648 56</b>	
Brought forward.....	49,411 08	
	<b>\$55,059 64</b>	

# CHINA'S MILLIONS

TORONTO, NOVEMBER, 1911

## "Fellowship and Praise"

BY D. E. HOSTE

*"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—PSALM 134: 1.*

ALL students of the Scriptures will remember how frequently it is recorded of the children of Israel that they sang praises to God after being delivered from their trials and dangers; too often, however, they not only failed to render thanks whilst in the midst of these experiences, but gave way to unbelief and murmurings, thereby grieving the Lord who had done, and was prepared to do, so much for them, and also effectually hindering their own progress in the life of faith.

From its very nature, faith must be developed through testing; and we find in the Bible that the attitude of praise in the time of trial always receives special commendation, in contrast to the rebuke and chastisement following on unbelief and murmuring. This point seems to be brought out in the text we are considering, the Lord's servants being exhorted to praise His name "in the night." Without unduly stretching its meaning, this expression may be regarded as figurative of darkness and trial in various forms, to some of which it may be helpful to allude.

We find, for instance, in the New Testament that the present time, when our blessed Lord is absent from the world, is spoken of as "night": the believer being described in contrast as being of the "light" or of the "day." In the Epistle to the Romans we are commanded to "cast off the works of darkness and to put on the armor of light," seeing that "the night is far spent, and the day is at hand." Again, in the first Epistle to the Thessalonians we find the following words: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."

To many now, as in the days of old, the present natural state of things in the world has, at least, much of light in it and promises still further development in that direction. The Holy Scriptures, however, teach us that, apart from the redemption that is in Christ Jesus, this present world is in darkness, seeing that it is alienated from the life of God, yea, at enmity with God, and blinded by the power of Satan; the only escape from this condition being through faith in a crucified and risen Redeemer. The Christian needs ever to hold fast to this, the only true view, and so to meditate on the Word of God, and to spend time in secret prayer and communion with the Lord, that his spiritual senses be exercised to discern the real state of the case.

This brings us to another point in the text, namely, that it is only those, who "stand in the house of the Lord," who can truly praise His name. Our readers are acquainted with the ordinances of sacrifice and

cleansing instituted by the Lord as necessary to access into the Holy place, whether of the Tabernacle or the Temple. It was not sufficient for a man to be a priest; he must also be scrupulously clean; otherwise any attempt to enter within the sacred precincts, so far from bringing blessing, resulted in death by fire from the presence of the Lord. These things are a figure of great realities, among which the Christian lives and moves now. Unjudged sin in the life is a certain bar to real worship and communion; and just as a presumptuous entrance into the Holy Place of old brought Divine judgment on the offender, so now there is grave danger to the spiritual life in the use of the means of grace, whether private or public, whilst things contrary to the will of God are allowed in the heart and life. Thus our Lord, in the fifth chapter of Matthew, warns anyone, who has sinned against his brother to see to it that the matter is put right before he ventures to offer his gift on the altar. Again, in the fifteenth Psalm, we find these words: "Lord, who shall abide in thy tabernacle?" And then the passage proceeds with certain essential conditions; there must be righteousness and uprightness of walk; sins of the lips are to be specially guarded against, falsehood and equivocation of any kind being put away; evil speaking and slandering then being mentioned as fatal to any real communion with God.

What need there is, in the light of these searching truths, to take heed to ourselves continually, and practically to recognize that without such taking heed, it is extremely easy to become "hardened through the deceitfulness of sin." The world, the flesh and the Devil are constantly bringing influence to bear upon the spiritual life of the Christian, and any carelessness or remissness in judging sin, or lack of diligence in secret prayer and study of the Scriptures will give a terrible advantage to these powerful and insidious foes. We would not for a moment lose sight of the glorious truth that our risen Lord and Redeemer is able to guard each one of His own, and that the attitude of unreserved trust in Him and His mighty power is the secret of victory, but there is constant occasion to take heed lest by a failure to "cleanse ourselves from all filthiness of the flesh and spirit," we should receive the grace of God in vain.

In closing we may refer again briefly to the expression "by night." Surely we may regard it as signifying any time of sorrow and loss. May we all more and more have the grace so to live in practical holiness that it becomes our hallowed experience to "stand in the house of the Lord," and then in the hour of darkness to lift up our hands and bless the name of the Lord!



## God's Plan

Address by Frank A. Keller, M.D., at a meeting of Young Peoples' Societies at Los Angeles, Cal.

**B**ETWEEN thirty and forty centuries ago a great nation stood at the gateway of a beautiful and fertile land. If you will take a map of the world and measure the distances from this land to Southern Africa, to America, to England, to Japan and China, you will find that it is indeed the strategic centre of the earth. There Israel stood with her six hundred thousand men fit for battle, besides aged men, women and children.

God had promised this rich and splendid land to His people and had brought them up out of Egypt for the express purpose of giving it to them. In many ways He had manifested His power and had proven that He was able to fulfill His promises. He rolled back the waters of the Red Sea and made of them protecting walls on either side as the hosts of Israel passed through, and He used the same waters to overthrow their enemies when they attempted to pursue. He fed them richly in the wilderness, brought water out of the rock to allay their thirst, and gave them the victory over Amalek. Now He commands them to go up and possess the land, and promises to drive out all the nations before them.

Israel sent in twelve spies to search out the land, and on their return, ten of them, in spite of all they had seen of God's power, reported, "We be not able to go up against the people; for they are stronger than we." (Numbers 13:31.) Two of the spies, men who knew their God, said, "Let us go up at once and possess it; for we are well able to overcome it." (Numbers 13:30.) Israel believed the ten and rejected the counsel of the two, and with it God's proffered gift. She turned her back upon the "land of Promise" to wander in the wilderness for forty years and perish there.

Now please note three important facts:—

First, *God had a plan for Israel. He also had a plan for each individual in Israel, and these individual plans were intrinsic parts of the great national plan.*

Second. Unbelieving individuals delayed God's plan for the nation, and for the few who remained true. But more than that, they actually defeated God's plan for themselves.

Third. Although they were able to delay God's plan for the nation, and even for God's own faithful ones, and also to defeat God's plan for themselves, they were not able to defeat God's plan, either for believing individuals, or for the nation as a whole. Those who doubted perished in the wilderness, but their children went in and possessed the land which God had promised to give them. Caleb and Joshua were kept waiting for forty long years by the unbelief of others, but see God's rich reward! Caleb received all his heart's desire for an inheritance, and Joshua, instead of entering the land as head of a single tribe, went in as commander of the hosts of Israel.

As is so often the case with the records of the Old Testament, this story is not merely a bit of Jewish history, but is also a beautiful picture of God's wonderful method with man in all the ages. *As He had a plan for Israel, so God has a plan for the world, and a*

*corresponding plan for each individual in the world.* And here, by both analogy and experience, we are taught a most solemn truth:—An individual may defeat God's plan for himself as did that generation of Israelites, he may even delay God's plan for the world, but he can never defeat God's plan for the world; some day that plan will be consummated in all its glory, and only the faithless and disobedient ones left to suffer eternal loss.

From the viewpoint of their attitude to God's plan, men are divided into four classes:—

1. Those who search out God's plan, accept it, and then with true purpose and devotion throw themselves, absolutely without reserve, into its accomplishment. Men who live as they pray, "Thy kingdom come, Thy will be done." (Matthew 6:10.)

2. Those who have accepted Christ as their Savior, and who are doing a certain amount of church, Sunday-school, and other religious and philanthropic work because it seems the right thing to do. But they have never investigated God's great plan, *have not even thought that such a plan exists, and therefore are not working with definite purpose for its accomplishment.* It has been said:—"A man may think he is doing God's work when he is not even doing God's will." It is sadly possible to build on the one foundation, Christ Jesus, a structure of wood, hay and stubble that will be consumed utterly in that day of testing, the builder himself being saved, "Yet so as by fire," (1 Corinthians 3:12-15.) All his efforts wasted and his work gone because he failed to follow the plan. If only he had followed it he might, with the same amount of effort, have built of gold and silver and precious stones something that would have stood the test.

3. Those who are living in utter indifference to God and to His plan. And,

4. Those who are living in deliberate opposition to God and His plan.

The last two classes we may dismiss with a word. It is fair to assume that they have no representatives here this afternoon.

We trust there are many of the first class present, those who have found out God's plan for the world and for themselves, and who have committed themselves unreservedly to its accomplishment. We are compelled, however, to believe that many of the second class are present, true, earnest Christian men and women, who are just seeking to be good, and do good, in an indefinite way, without any conception of a great definite plan, and of their own vital relation to it, and who, for this reason, are failing to make every talent, and effort and thought count in the working out of the plan. It is unspeakably sad to see how many Christian men and women are living in this way. We have many "Precious and exceeding great promises; that through these ye may become partakers of the divine nature." (2 Peter 1:4, R.V.) Forces have been placed at our disposal by which "All things are possible to him that believeth." (Mark 9:23.) And yet, devoted Christians, in spite of their love for Christ and their loyalty to Him, go

on building fragile structures, fitted only for destruction, when they might be building for eternity. To such is our plea to-day. Search out God's plan, and having found it, give yourselves to it absolutely, that God Himself may work in you "Both to will and to work for His good pleasure." (Philippians 2:13, R.V.) But first consider what it means to a man to devote himself to God's plan. Christ emphasized the folly of attempting to build a house without first sitting down and counting the cost. We can best determine what it may mean to us by finding out what it has meant to those who have already, in all loyalty, followed the plan.

To Abraham it meant leaving his fatherland and going to a far distant country which he knew not, but it also meant the fatherhood of a new nation specially chosen and blessed by God, from which should come the Savior of the world. To Moses it meant giving up the court of Pharaoh with all its riches and power, it meant the pain and anxiety of leading a stubborn and rebellious people for forty years in the wilderness, but it also meant standing in glory with Jesus the Christ upon the Mount of Transfiguration. And who can imagine all that it has meant in his close fellowship with God in the glory in all the centuries since God took him to Himself.

To Jesus Christ, God's only Son, it meant misunderstanding and hatred, a crown of thorns, smiting by the mob, His cheeks spat upon, and a death upon the shameful cross, but it also meant sitting with God upon His throne. To Paul it meant the giving up of worldly friends and ambitions, the turning of his back upon a great military and political career, it meant shipwreck, robbery, perils, stripes, imprisonments, and a martyr's death. But if you would really know what it means to Paul, look not upon those prison walls, those iron chains, that sword, look rather upon those letters to the churches that were written within, and sent forth from that prison. Go throughout the world and see the thousands of churches, the millions of Christians, by God's blessing the fruit of those letters, and then decide what it meant to Paul to abandon his own plans and give himself wholly to God's plan. ■■■■■■■■■■ 10

Read church history and see what it meant to Luther, to Wesley, to Calvin, to Huss, to Savonarola and a host besides. Read the history of the missions and see what it meant to Livingstone, to Judson, to Hannington, to Taylor and to many more of God's heroes.

And what will it mean to you and to me? First of all it will mean the giving up of our own plans, the following out of which might bring riches and fame, but both of them uncertain and transient, and leading most certainly to ultimate failure, energies wasted, works burned up, and ourselves barely saved. In the second place, if we honestly and absolutely give ourselves to God's plan, it will mean His unceasing guidance through life. We may, as Paul did, seek to go into Bithynia, but the Spirit will not suffer us, we "will hear a voice behind us saying this is the way, walk ye in it, when we turn to the right or to the left." (Isaiah 30:31.) *It will mean God's constant fellowship, the most real, and the very richest, sweetest thing in life. It will mean His strength working in and through us. It will mean power to achieve limited*

*only by faith to attempt.* God did not complain of Israel for lack of strength or for deficient military training, but He was grieved because "They turned back, and tempted God, and limited the Holy One of Israel. They remembered not His hand." (Psalm 78:41, 42.) Christ did not rebuke Peter for wanting to walk with Him upon the water, but for looking upon the waves when he should have fixed his gaze upon Christ alone. "O thou of little faith, wherefore didst thou doubt?" (Matthew 14:31.)

It will mean freedom from all care, ours but to do, the responsibility all God's. It will mean fullness of joy, absolute certainty of success, and both worker and works continuing forever. "He that doeth the will of God abideth forever." (1 John 2:17.)

What then is God's plan for the world? What is His plan for you and me in relation to the great plan? He does not leave us in doubt, but in His own Word gives a clear answer to both questions. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9.) "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow." (Isaiah 45:23.)

This then is God's plan for the world, the blotting out of sin, the destruction of Satan, the restoration of man to unbroken fellowship with God, the knowledge of God filling the earth as the waters do the sea, every knee bowing in allegiance and worship to the King of Kings. And what is His plan for you and me? Listen to the command of Christ when He had finished His part of the plan, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." (Matthew 28:19, 20, R.V.) Nothing could be plainer, nothing more direct and definite. Paul puts it in a most striking way in his second letter to the Corinthians. Have you noticed his use of the pronouns and verbs in those verses? He writes: "God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Corinthians 5:18, 19, R.V.) We who are His *have been reconciled*, but the process of reconciling the world is still going on, and the message and ministry of reconciliation have been committed to us. It is a solemn and awful fact that *God's great plan of reconciling the world is being delayed by our failure to deliver the message and perform the ministry of reconciliation.*

When a line of railroad is proposed, some must make a preliminary survey, others must lay out the route and make the maps, others tunnel the mountains, cut down the hills, and fill up the ravines, and still others lay the ties and iron rails. So in God's great plan for the world. I would by no means say that every young person here this afternoon should be a missionary, but there are two things that can be said with the utmost assurance:—First, That just as the railroad builder has a definite work for each individual employed by him, so God, in His world plan, has a very definite plan for each one of us. It is for us to earnestly and prayerfully *find out this plan,*

*and give ourselves to it.* Second, As we look upon the great army of young Christians in Los Angeles, many of them doing work that hundreds of others could do just as well, and then as we turn our eyes to the great sections of heathen lands where not one word of the message of reconciliation has ever been delivered, *it seems very certain that God's plan for many of the young Christians of Los Angeles, aye, for not a few of you who have gathered here to-day, is to go out with this message and deliver it to those still sitting in utter darkness and hopelessness.*

We hear so much of what has been accomplished in this century of missions, that I fear many think that the work is nearly done. Will you glance with me very briefly at some of the vast areas still unevangelized? Look at India, that stronghold of missionary enterprise. In the central part lies Baghelkhand, with an area of 14,323 square miles, and a population of 1,555,024, considerably more than half the population of California, and not a single missionary. Bundelkhand, with an area of 9,851 square miles, and a population of 1,308,326, has mission work in but one of her eight native states. These are only two of the many sections of India where the need is equally great and urgent.

Tribes and tribes of Africa's millions are still in utter ignorance and darkness. In Asia, Afghanistan, Anam, Western and Southern Arabia, Bokhara, Chinese Turkestan, Russian Turkestan, Khiva, Nepal, Siberia and Tibet are practically without mission stations, and yet within their borders are over thirty-seven million souls living and dying without God and without hope.

And what shall we say of China? Oh! that I might help you to see her great need. To help us grasp it, let us look at the single province of Hunan. This province is located nearly in the centre of China proper. It has an area of 83,000 square miles, and *a population of twenty-two millions, nearly ten times that of California.* Each dot on the map represents a walled city, which is the official centre of the district or county surrounding it. In Hunan there are seventy-four of these counties, each with its walled city as the seat of the county government. The other map represents one of these counties, and each dot shows the location of one of its five hundred and fifty towns and villages.

I refer to this particular county because it is a fair example of the 2,033 counties into which the eighteen provinces of China are divided, and also because it affords an opportunity to call your attention to the methods by which the Bible House of Los Angeles is seeking to carry out its part in God's great plan for the world. Organized originally to take the Word of God into Spanish-speaking lands, God has permitted the Bible House of Los Angeles to circulate the Scriptures in no less than twenty-two of these countries.

Some years ago it extended its work to this great land of China. Bible schools were founded, Scriptures circulated, and *a special work was undertaken in the province of Hunan.* The method of work in Hunan is to send out bands of colporteurs to visit, so far as possible, every home in the province, telling the people the precious message, and *leaving in each home a printed copy of some portion of the Word of God.* At

present we have only one band of colporteurs in actual service, but other men are in training, and we hope at the beginning of the new year to send out two more bands, and to increase the number as rapidly as God makes it possible.

Each band of six or eight colporteurs works under the leadership of an experienced evangelist. Where there are waterways, and Hunan abounds in navigable rivers, the colporteurs go out on a large houseboat on which they live. An hour is spent each morning in united and systematic Bible study, and then, after prayer, they go by twos to the right and left of the river visiting as many homes as possible during the day. For the past few months the colporteurs of band number one have been working in the county of Liu-yang represented on the map before you. The population of the county is 550,000, which at the rate of ten persons to a home, gives us 55,000 homes. If by hard work our colporteurs of band number one manage to visit one hundred homes each day, they will have five hundred and fifty days' work in this one county. Now if we deduct from each year fifty-two Sundays, and forty more days for a month's Bible school and a week of special work among the pilgrims, we will find that it will take two solid years of faithful work to visit the homes of Liuyang county. Let me remind you again that there are seventy-four of these counties in the one province of Hunan, fifty of them without a single mission station. *Truly the demand for a large increase in the number of colporteurs and other workers is startling in its urgency and compelling power.*

The speaker is now on his way to China to conduct, on behalf of the Bible House of Los Angeles, a month's Bible school for these colporteurs, and for evangelists and other Christian workers in Hunan. This month of Bible study to be followed by a week of Scripture distribution and special evangelistic effort among the pilgrims who during that week visit the shrines on the "Sacred Mountain" at the rate of ten thousand a day.

But let us not limit our vision to the one province of Hunan. Let us remember that there are eighteen such provinces in China. Of the 2,033 walled cities, each the centre of a populous county, *there are still 1,555 without a missionary.* During the past few years the large Bible societies have distributed the Word at the rate of over two and a half million copies per year, but at this rate, to put one portion in the hands of every person in China, would require one hundred and sixty years, or five generations, or in other words, *at the present rate it will never be done.* And yet God manifestly wants to have it done. Is this not an imperative call from God to us who face these facts to-day? May I beg of you each one, go from this meeting to your closet, and if you have never grasped God's great plan for the world, on bended knee ask Him to help you to see it this very day. And ask Him also to reveal to you *His plan for you* in relation to the great world plan. And then, having seen it, give yourself and every energy in your being to its accomplishment.

All God's giants have been weak men who did great things for God because they reckoned on His being with them.—J. Hudson Taylor.

## Peh-Chuan's Last Journey

BY A. MAIR, ANKING

PEH-CHUAN was a typical Chinese farmer, strong, well-built, and a hard-working fellow. Ten months ago he came to Anking, Anhwei, with his wife and children, to stay with evangelist Hsieh, his brother-in-law. Now and again he was employed in our compound doing odd jobs, and when itinerating he occasionally went with us to carry our *pah-kai* (bedding), etc., and cook for us at the out-stations, so that we soon got to know him well, and because of his trustworthiness to value his services. He was very slow to grasp an idea and act upon it. "I could do nothing in business," he said to me one day, "for I would lose money right and left. I am more fitted to do odd jobs." He was an honest-hearted man, ready and willing to help us in anything and at any time. There were many black spots in his past career, about which he told me when we were on our last trip. He had been a well-to-do farmer in the north of this province, and owned some land. Led away by bad companions he began to drink and gamble, and soon he was in a sorry plight. The gambling passion held him as in a vice, and quickly the inevitable result ensued. He was without a cash in the world to call his own. The tempter then whispered to him, "You have still your land to fall back upon. Why not mortgage part of it, and with this money and the return of your luck, you will soon be able to make up what you have lost?" So the first piece of land was mortgaged, and soon a second piece, and so on until all his land had passed out of his possession. Thus he and his family were reduced to poverty, and for some time they found it rather difficult to keep body and soul together. Last year his wife suggested that they should remove to Anking, where they might have better opportunities of getting work. At first the idea did not commend itself to him; by and by, however, he gave his consent to the proposal, and so they came to Anking.

During the last ten months he and his family have been living in a small house with his mother-in-law, who is an out-and-out Christian. Because of her enthusiasm and whole-hearted devotion we call her "Billy Bray." In season and out of season she is telling all with whom she comes in touch of Jesus and His love. She got Peh-chuan to attend our services right away, and I am certain that her prayers for him, her consistent life and bright testimony, were used by the Lord to lead him to the position which he ultimately reached. A month or two ago we formed an enquirers' class, of which he became a member. He could not read, but, as I found out later, he gave careful attention to what was being said. If I had been asked then his condition spiritually I would have said that he seemed a promising enquirer, but had not given evidence yet of having made the great decision of his life.

In an account of our trip to the north I mentioned that Peh-chuan joined us at T'ong-ch'eng, and offered to take the place of the other coolie, who had left us. I was more than pleased to accept the offered help. He was on his way back from Yingchowfu, where he had been on some small matter of business, so that he

had already walked a long distance. We met with very disagreeable weather between T'ong-ch'eng and Shuch'eng, and we all had wet feet, while the coolies were soaked to the skin. It would have been worse for us if we had not put up half a day at a small inn. The condition of the roads must have told heavily upon our coolies. When we reached Liuanchow I saw that Peh-chuan would be the better of a rest, and hired another coolie to carry my belongings to Shuch'eng. Having had four days' rest he was in better condition to proceed to Anking. But the worst part of our journey was not yet over: he still had to "eat bitterness." We had almost reached the end of our journey—as far as walking was concerned—and were within a mile of the river Yang-tse, when there came a heavy downpour of rain. There was no shelter at hand, so that in a few minutes Peh-chuan's garments were soaked through and through. As we waited in the little house at the riverside for the coming of the boat, I noticed that he looked cold, and shivered several times. He tried to dry his clothes at a small charcoal stove, but it wasn't of much use. What a relief it was to get home that Saturday night! Next day Peh-chuan was suffering from fever, and a bad cold.

One thing I found out with surprise and unspeakable joy during our journey. Peh-chuan had made definite choice of Christ as his Savior, and had unreservedly yielded himself, body, soul, and spirit, to his Master. He said that during his journey to Yingchowfu he had given his heart to Jesus. Not only did he believe, but he told others of Christ and His power to save. While at Shuch'eng I happened to pass the schoolroom one day and heard him talking to the school-teacher, with great earnestness, of the wonderful salvation in Christ. Again, at T'ong-ch'eng I heard him speak with a barrow-man. This man was feeling tired after a long journey, and Peh-chuan spoke to him of the Christian's hope. "We who believe in Jesus," he said, "think nothing of eating a little bitterness in this world, for we shall never have any more bitterness when we go Home to Heaven." Then he went on to explain "the doctrine."

After returning home we advised our friend to stay in bed for a few days, seeing that he felt out of sorts. He stayed in bed until Wednesday evening, then he got up and came to the evening service. On the following morning "Billy Bray" came to me and said that he seemed worse. Dr. King kindly went round to see him, and after making a thorough examination, informed us that Peh-chuan was suffering from pneumonia, and that he would need careful attention. He had constant attendance, and everything was done that loving hands could accomplish. On Monday evening his temperature was very high, and he seemed to be worse than usual. It was decided that his brother-in-law and I would sit up with him that night. I felt for Peh-chuan as I would for any friend I had tried and found true. We continued to give him his medicine and nourishment at regular intervals, and although he was but half conscious, he more than once looked up with recognition in his eyes and said,





FAMILY BOAT LIFE IN CHINA

"I am troubling you." Although suffering he thought of our convenience.

In his delirium he spoke a good deal, but there was only one subject in his mind, and that the Gospel of Christ. It surprised me very much to hear him take up several Gospel themes, and preach, as if he had an audience before him. This man, who on ordinary occasions seemed slow to grasp an idea, at that time seemed to be possessed of keen spiritual insight. Strange! that although in a semi-conscious condition he dealt with each point in a clear, consecutive manner. "Yes, Christ has died for us," he said, "and we have just to trust in the merit of His precious blood." "The Lord waits at our heart's door," he added, "wishing to enter in, but the bolt is in the inside, and must be drawn aside by me. I have opened the door, and Jesus has come in." Then he would pray and make confession: "Lord, I have been a great sinner; I have sinned against Thee, and am unworthy of such a grace."

When Mr. Hsieh heard our friend speak in this manner he could scarcely believe his own ears. "Why, that's right!" he would exclaim, "that is completely right!" Then he turned to me and whispered, "I have never been fully conscious of Peh-chuan being a truly regenerated man until now. Just think of it!"

We thought him a little better next day, yet he himself knew that he was in a very critical condition. During the day he called his wife to the bedside and said: "I used to treat you very harshly when we were in the country; I have behaved very badly towards you, and I am truly ashamed of myself." There was little comfort in the small, dirty room where he lay. They must have had a hard struggle to keep body and soul together.

During those few days of illness Peh-chuan often spoke of the Lord's loving kindness. "What would

have been my condition at the present time," he said one day, "if the Lord had not led me to Anking? I would have known nothing about the Gospel, and this great joy would not have been mine." How fervently he did thank God, Who had so blessed him.

On Thursday afternoon we noticed a change for the worse. "Let it be according to God's will whether I live or die," he said. "Yes, His will is best." I bade him good-bye that night, believing in my heart that he had about reached the end of his journey, and that the Master's voice would soon be bidding him welcome home. He knew me as I bent to speak to him. He could say little, but he

spoke one sentence, "I am trusting in God."

He knew the friends who sat by his bedside during the night. When no words could come from his lips he pointed his finger heavenward. About two o'clock in the morning he suddenly looked up and exclaimed: "Jesus is calling! He is coming to meet me! Let me have my clothes on to be ready." His friends put on his best garments to please him, and he seemed quite satisfied. While Mr. Westwood and his relatives were softly singing a hymn he fell asleep without a struggle, and went to receive His Father's welcome.

What is to become of the wife and children now, seeing that the bread-winner has gone? Peh-chuan believed that the Lord would make plain their way, and in God's time and manner his simple faith will have an abundant answer. Peh-chuan's wife, as far as I know, has not yet made definite decision of Christ as her Savior, but she is feeling her way, and seems very near the Kingdom.

Will you not ponder over one sentence spoken by Peh-chuan a day or two before he died? He said: "What would have been my condition to-day if I had been as I was a year ago—totally ignorant of God's great grace?" Before coming here he had not heard the Gospel, and thus his heart was as black as night, because the Sun of Righteousness was unknown to him, and had not risen above the horizon of his life. But this ignorance of the redeeming love of Christ is not the experience of only one life in China, but of millions! Millions have not even heard of the great love that fills the Father-heart of God, nor of the blood-bought salvation in Christ. Is not their unutterable need an appeal to you for something? For what? Only you yourself can answer this question, and upon the answer given there hang great issues, which not only concern your own life and work, but which concern the welfare of multitudes of souls in the darkness of heathendom.

## Work Among the Women in Paoning

BY MRS. CASSELS, PAONING, SZECHWAN

**W**HEN we commenced work in Paoning in January, 1888, the women were in outer darkness, having never heard the glad tidings of salvation.

At first we were regarded with suspicion by all, and the better-class women treated us with contempt. But the curiosity of the women was so great that they came to see us, notwithstanding, in great crowds, and this gave us the opportunity which we wanted of telling the Gospel. From morning till night we were occupied in talking to the women and telling them "the old, old story of Jesus and His love." This went on for some months, and when the curiosity of the women had somewhat abated, and fewer women came to us, we went out visiting to the homes of the women, and were generally received with kindness, though occasionally they were afraid to invite us in in case we should bring the wrath of the gods upon them and their families. Gradually classes were started for those who became interested in hearing the message of salvation, and after some time of patient waiting we had the joy of seeing the light dawn in the dark hearts and lives of some of the women.

What a red letter day it was when the first four women were received into the church by baptism! Now, thank God, when we gather on Sundays for worship the women's side of the church is often filled to overflowing with a quiet, attentive congregation of Christians, catechumens, and others. There are also some fifty or sixty girls belonging to the girls' school, all sitting together and joining heartily in the service. Several of these girls are bright, earnest Christians, the pupil-teachers especially being a great help in the school.

After the service we separate for Sunday School, and classes are held for Christians, catechumens and hearers. Classes are also held on Sunday afternoons, and also during the week for teaching the women, many of whom are unable to read.

Visiting is done from house to house in the city and suburbs, and from time to time in the country villages round about. There are open doors everywhere and a readiness to listen to the Gospel message.

Another way of reaching the hearts of the women is through the medical work which is now being done by Dr. Dora Watney and Mrs. Elliott. Many who have received comfort and healing for their bodies also learned to trust in the great Physician for the healing of their sin-sick souls.

Besides the various classes held during the week for Christians and others interested in the Gospel, a class is held on Friday afternoons for ladies. It was originally started for the wives and mothers of the literary men, several of whom were attending the services and coming around us in various ways as teachers, etc. But their wives rarely, if ever, came to the services. I therefore decided to make an effort to get into touch with them, and personally asked the teachers to allow their wives to visit me on Friday afternoons for teaching. They promised, and a fair number came, bringing other friends and relatives. Since that time the class has been kept up and some-

times large numbers attend. Some have been baptized and others received as catechumens.

Many of these ladies show great interest in the Gospel and are very keen to learn hymns and texts of Scripture. Some of them are very intelligent, and it is a great pleasure to teach such interested listeners. Many profess to be believers, but dare not confess to their relatives or come out publicly. They have many difficulties and need much prayer. Only the mighty power of God's Spirit can enable them to face the trial and persecutions which, in some cases, are certain to follow if they confess faith in Christ. Many pray in their homes, and, we trust, are true believers, though not allowed to come to the services on Sunday. I have many opportunities of visiting them in their homes, being often invited, and most warmly received when able to go. There are open doors on every hand, and the women are so ready to receive us and listen to our message.

Some of the Christian women assist us in the work as biblewomen. Two have been removed by death, and at present the two working in Paoning are both rather old and feeble. One of them, named Mrs. Tsen, was converted the first time she heard the Gospel, a out twenty-one years ago, and there and then made up her mind to follow the Lord; and though she had many trials and temptations she remained firm, and has gone steadily on growing in grace and knowledge. She eventually became our first bible-woman, and has labored most diligently for eighteen years, preaching the Gospel in season and out of season. She has been ill for some weeks, and we fear will not be with us much longer. We need many more consecrated women to be trained as bible-women if the thousands of women in Paoning and the adjacent towns and villages are to be reached. Another need is a home where Christian women could be trained as bible-women.

But, though we have much to praise God for in the women's work here, yet how much remains to be done. How few have been saved compared to the hundreds and thousands who are still in the darkness of heathenism, without hope and without God in the world. Oh! for a mighty outpouring of God's Spirit in this place convicting of sin, of righteousness and of judgment.

Recently we have been much in prayer for our Christian women, realizing their need of deeper blessing in their own souls and longing to see them more zealous for the unsaved souls around them.

We are praying much that the Lord will visit us in a new way, pouring upon us His Spirit in convicting and reviving power. When the meetings for the Christians are over we hope to make a special effort to reach those who have not yet heard the Gospel, and intend to go throughout the city and suburbs giving away tracts and speaking wherever we get the opportunity. We trust to have many volunteers among the women to assist us in this effort, and when the meetings commence to go out and bring in their heathen friends and acquaintances, and then assist us in telling them the way of salvation. We earnestly pray that the Lord will bless this effort to the salvation of many souls.

# The Revolution in China

BY WM. TAYLOR

CHINA is now passing through a great national crisis: a crisis that is a loud call for Christian sympathy and persevering prayer. The definite beginnings of this reform movement date principally from the Russo-Japanese war of 1904-5—a war which shook and startled the greater part of Asia, especially India and China, more than any other event in the past hundred years. The great flocking of Chinese students abroad, mainly to Japan, followed and with this came the rapid and phenomenal increase of the daily and weekly newspaper.

The death of the Empress Dowager, Tszhsi, in November, 1908, removed one of the great hindrances to real reform, and when at her death the present Prince Regent came into power, he was welcomed by the nation and the Reform Party as one from whom much was hoped, but this hope was doomed to disappointment. The Prince Regent had an opportunity such as comes to few, and though evidently a well meaning man, has shown himself lacking in ability to rule. His general policy has been marked by vacillation and fear, causing wide-spread sorrow, then irritation, and now a revolution, with the fierce cries of "China for the Chinese" and "Exterminate the Manchus."

The immediate cause of the present outbreak was the new railway policy of the Peking government.

Years ago franchises were granted by Imperial edict to provincial companies to build railway lines under a certain amount of federal supervision. These companies were poorly organized and grossly mismanaged. Funds were squandered and very little actual work done. In the spring of the present year China was startled by an edict from Peking which sharply rebuked these provincial railway companies and announced (1) that the franchises

were withdrawn, (2) that the Peking government would build the lines, and (3) that foreign loans would be contracted to meet the cost, etc. This action of the Peking government appeared, to many Chinese and foreigners, both hurried and unwise. Something certainly needed to be done, but the suddenness and the severity of the edict produced immediate and wide-spread irritation and the mutterings of revolt.

In September trouble broke out in West China, one thousand miles inland, in the province of Szechwan, leading to the capture of some smaller cities and the besieging of Chengtu, the provincial capital city.

In October a revolt broke out in Wuchang, the provincial capital of Hupeh, on the Yangtze, opposite Hankow, and some five hundred miles west of Shanghai. This revolt quickly spread to other places. Some nine or ten of the more important, out of the twenty-two provincial capitals, are reported as declaring for the revolutionary cause, and the Emperor of China is reported as accepting the dictation of the National Assembly, but a careful reading and comparison of the press dispatches makes it appear probable that some of the reports are mere rumor and not trustworthy. The tendency of the press to exaggerate should always be remembered and allowed for.

It is a cause for thanksgiving to God that up to

the date of writing there has been no injury to the persons or property of foreigners. Both the revolutionary and Imperial forces have been scrupulously careful to avoid complication with foreigners. Although country and itinerant work is doubtless being hindered, the cities, even in the revolutionary zone, appear to be in comparative peace. The Canadian Presbyterian Mission recently received a cablegram reporting North Honan, through which the



MR. AND MRS. LLOYD R. RIST  
Will (D.V.) sail for China November 13th, 1911



MISS ANNA C. DUKESHERER  
Sailed for China October 25th, 1911



MISS ELIZABETH E. KEARNEY  
Will (D.V.) sail for China November 13th, 1911

Imperial troops have been passing, quiet as far as missionary work is concerned. The Canadian Methodist Mission have received no news recently that would infer that workers in West China were in special danger. A cable from Dr. F. A. Keller of the China Inland Mission, Hunan, dated October 27th, reads, "Republicans govern Changsha. Perfect order. Peaceful. Safe." (Changsha is the provincial capital of Hunan.) The headquarters of the Mission in Shanghai, who are in close touch with the situation, feel that there is nothing so far to warrant re-calling workers or the retrenching of work, and the China Inland Mission autumn parties of returning missionaries and new workers are going forward to China as previously arranged.

It should be carefully noted that the present revolution has absolutely nothing in common with the Boxer troubles of 1900. Then, it was the avowed purpose to exterminate foreigners and Christianity. Now, as has been stated, the rising is an anti-dynastic

The following is taken from the editorials of the November number of the English edition of CHINA'S MILLIONS.

The disquieting news, which during the last few weeks has reached this country, cannot but have brought a measure of anxiety to all interested in that great land, and especially to those who have loved ones living and laboring there. Scarcely had the disturbances in Western China showed signs of settlement, than a rebellion of a more serious nature broke out in the central city of Wuchang, the Vice-regal city of the two provinces of Hupeh and Hunan. It is impossible at this stage to foretell what the future of this movement may be, and as it is more than probable that important changes or developments may take place during the time which must necessarily elapse between the writing and the reading of these lines, it is not our purpose to attempt any detailed recapitulation of the state of affairs, as reflected more or less accurately in the daily press. Some few remarks of



EDWARD S. FISH, M.D.



EDWARD L. MERRITT



WALTER H. SINKS

These three will (D.V.) sail for China November 29th, 1911

one and foreigners are being carefully protected by both parties in the combat.

The probable outcome of this revolutionary movement is difficult to state. But this much may be said, if the Manchu rulers, whose policy has ever been to play off the factions of China one against the other, succeed in making such terms with the revolutionary party that will include the recognition of the present dynasty, the progress of reform will be slower. However, it is more than probable that whatever settlement is reached, the outcome will be another long stride toward the fuller opening of China and a still greater opportunity for the proclamation of the Gospel.

May the reading of the daily news from China arouse many of God's people to give more time to secret intercession, that above all else, the Lord Jesus Christ may be glorified—in Chinese Christian and missionary alike—through the present crisis.

Mr. Taylor, whose field of labor is Kianfu, Kiangsi, went to China in 1890 and is at present at home on furlough.

a general nature may, however, not be without some assistance to many of our readers.

Our friends would do well not to allow themselves to be alarmed by the sensational statements which appear in the press, some of which emanate from centres in China separated by hundreds of miles from the seat of the trouble, and some of which are deductions made at home by pressmen who have little or no local knowledge. Most of the news of real importance which concerns the welfare of foreign residents in China must come through the British Minister at Peking, or through the *Times* Correspondent in the same city, or through private cables received by the various Missionary Societies. It is a fair canon of criticism that the sensational cables and headlines are probably exaggerated, and we would therefore suggest, without desiring to imply that there are not other channels of correct information, that our friends should accept with reserve news not confirmed through one of the sources mentioned above.





A STREET CORNER IN THE INTERNATIONAL SETTLEMENT IN SHANGHAI  
Barrows, chairs and jinrikishas for hire

We would emphasize the fact that these present troubles must not be confused with the Boxer crisis of 1900. Upon that occasion the movement was directed against the foreigners, whereas this is an attempt on the part of Young China to overthrow the Manchu Government. At the same time it will be extremely difficult for the Central Government and for the leaders of the present outbreak, anxious though they both may be to protect foreign life and property, to satisfactorily control evil-disposed persons during any lengthened period of civil strife. There is much need, therefore, to remember all our friends at this time in earnest prayer.

For the guidance of those desirous of helping at this crisis by their supplications, we venture to suggest several topics directly related to the present situation.

That the Ministers and Consuls of the various nationalities represented in China may have wisdom and judgment granted to them.

That those responsible for leadership in the various Missionary Societies may know God's mind concerning the work entrusted to their care.

That all lonely workers, cut off from the comfort of counsel with others, may be divinely directed.

That those workers in distant stations who may, should the troubles be prolonged, find themselves cut off from the ordinary temporal supplies, may be provided for by God's direct intervention.

That the hearts of all may be kept in perfect peace, and that any who may be sick or in a condition of special need, may be upheld.

That God would graciously shorten the days of trouble, and grant that the restoration of order may be obtained with as little bloodshed and suffering as possible, and that He who ordains the powers that be may give the kingdom to that party which will best serve China's highest good.

Above all, let us earnestly pray that God may be glorified in the attitude of His children towards Him and their circumstances at this time of trial. In this connection, the article, "Fellowship and Praise" written some weeks ago by Mr. Hoste, before the outbreak of these troubles, but published in this issue, is specially appropriate.

The words of our Lord to His people when they should hear of wars and rumors of wars—"See that ye be not troubled"—are certainly among the "hard sayings of Jesus Christ." They are words, however, which we none the less need to take to heart at the present time, and in so doing, let us, in the midst of peace and safety at home, seek to enter sympathetically into the position of those who are in the midst of dangers and difficulties, praying that they with us may remember that "The Lord reigneth."

For further details regarding the events which have led up to the present crisis those interested would do well to read "Present Day Conditions in China," by Marshall Broomhall, B.A. This can be obtained through the offices of the Mission. 25 cents, postpaid.

KANSU—	Lanchowfu	-	-	-	-	-	2
SHENSI—	Hanchungfu	-	-	-	-	-	39
SHANSI—	Yoyang	-	-	-	-	-	1
	Hunyuan and out-stations	-	-	-	-	-	3
	Saratzi and out-stations	-	-	-	-	-	20
	Paotowchen out-station	-	-	-	-	-	5
	Luchenghsien	-	-	-	-	-	5
	Tatungfu	-	-	-	-	-	4
	Kweihwating	-	-	-	-	-	9
CHIHLI—	Süanhwafu	-	-	-	-	-	2
SHANTUNG—	Chefoo	-	-	-	-	-	7
KIANGSU—	Yangchow	-	-	-	-	-	5
SZECHWAN—	Sintientsi	-	-	-	-	-	5
KWEICHOW—	Tsunyi and out-stations	-	-	-	-	-	14
	Tushan	-	-	-	-	-	1
	Kweiyang	-	-	-	-	-	1
KIANGSI—	Changshu and out-station	-	-	-	-	-	18
	Wananshsien and out-station	-	-	-	-	-	4
CHEKIANG—	Sienku and out-stations	-	-	-	-	-	6
	Ninghsaishien	-	-	-	-	-	4
	Chuchowfu	-	-	-	-	-	14
	Sungyang and out-station	-	-	-	-	-	2
	Lungchuan and out-station	-	-	-	-	-	22
HUNAN—	Wukangchow	-	-	-	-	-	1
							222
	Previously reported						970
	Total						1,192

## Editorial Notes

WE would commend once more to our readers the Scofield Reference Bible. The daily use of this book for purposes of reading and study deepens our first impressions concerning its great value. For young Christians, it is particularly helpful. Copies, in various bindings, may be bought at the principal book-stores, or they may be ordered through our offices.

Special attention is called to the advertisement, which appears elsewhere of the Life of the Rev. J. Hudson Taylor. This will appear in two parts and the part now ready is the first, under the title, "Hudson Taylor in Early Years." It is almost sufficient to say of the book, so far as recommendation is concerned, that it is by Dr. and Mrs. Howard Taylor.

Friends of Dr. Allen G. Rennison, who remember him as formerly connected with the Mission in China and as one who had to return from there in 1900 on account of his health, will regret to hear of his death. Since he had left China, his health had been restored and he had undertaken a medical practice at Sumner, Iowa, in which he was most successful. The doctor's death was caused by his being struck, in some unexplained way, by a train, the accident taking place in the early morning when he was on his way to visit one of his patients. Dr. Rennison was much beloved in the town where he lived, as he was by all who knew him. He has left behind him a wife and four children, for whom prayers are requested.

We are feeling deep sympathy in these days for the relatives and friends of our missionaries in China, for any one would be indifferent indeed who could read the dispatches in the daily press and not sympathize with those who, as they read, are thinking of their loved ones far away. To such we would express our sympathy and assure them of our frequent and fervent prayers. But, in addition, may we lovingly remind our friends at home that those in China are there at the King's command and on the King's business, and that One is watching over them who is none other than the King of kings. How restful it is to think of the love and power of Him who is on the throne. "In Jesus' keeping we are safe and they." If not a sparrow falls without our Father's notice, how much more will the precious lives of those who have given up their all for Christ be in His tender regard and safeguarding. The Mission will do all in its power to protect any lives which may be exposed to danger. But God is better than all other protectors, and we may put implicit and continual confidence in Him.

In a recent letter from Mr. J. Campbell White, who has been visiting in China, the statement is made that a prominent Chinese official has stated that there are five reasons why America has a unique influence in China. These are given as follows: the refusal of the United States to participate in the opium traffic and the coolie trade; the absence of any desire to encroach on the territorial rights of China; America's action in contending for the integrity of China; the

remission by America of a part of the Boxer indemnity; and America's willingness, in general, to give China a "square deal." The above, except in respect to the indemnity, is as applicable to Canada as to the United States, and it constitutes a call to Christians upon the North American continent to follow up any natural advantage which the conditions present by a supernatural movement for the redemption of the Chinese. There can be no doubt about the fact that God is bringing China and America into close contact and for the purpose that we may have a large opportunity of ministering to her spiritual needs. How sad it will be, for America as well as for China, if we do not see God's purpose in His providences and if we fail to fulfil our obligations.

The following is a token of what those think of missionary work in China who know that work best. One of the last acts of the late Sir Robert Hart, so long the Director of the Chinese Customs, was to send the following letter to the British and Foreign Bible Society: "It occurs to me, as I am just opening a new check book, that I could not do better than dedicate the first check to the British and Foreign Bible Society; so here is a donation of one hundred guineas. The work done is enormous, and the good it accomplishes is beyond all calculation." Sir Robert Hart spent some forty years in China, he was in intimate relations with both foreigners and natives, he had opportunity of close and wide observation, and he was always a man of penetrating perception. It means much, therefore, that such an one as he endorsed the work done in China by the various missionary organizations. The Gospel is independent of all patronage, and it should be preached whether or not great men endorse it. But it gives satisfaction to know that great men, who are also good men, approve of such methods as are used by those who preach, and are able to rejoice in the manifest results.

"Be still and know that I am God." (Psalms 46: 10.) Thus spake Jehovah to Israel at the very moment He was prophesying that the nations would be gathered against her and that severe calamities would come upon her. Looking forward to the day of her trouble, which is yet to come, He could see through it and beyond it to the deliverance which He would surely give to those who put their trust in Him. And so He had but one message for His people. It was not that they might stir themselves to greater activity. It was not that they might look to Egypt or Assyria for help against surrounding enemies. It was simply and only this; they were to be still and they were to know that He was God. And thus it is with us in every time when danger threatens. At such times our temptation is to rush hither and thither, and to have recourse to this and that human and earthly expedient. But in the midst of such temptations the heavenly voice speaks, and its message is the same as of old: "Be still, and know that I am God." It is in quietness and confidence that we find our strength, and it is the one who stands still who has the joy of seeing the salvation of his God.

# CHINA'S MILLIONS

TORONTO, DECEMBER, 1911

## Focused Prayer

BY REV. G. H. LANG

**W**HAT is meant by "God will *focus* our prayer?" And what is the meaning of "praying through?" And what is the connection between these two ideas?

Of Napoleon Bonaparte we have somewhere read that he was one morning watching intently the opening of the attack about to be delivered by his foes. Speedily grasping the plan guiding the movements, he instinctively foresaw the issues that would develop during the fight; and turning to one of his marshals, and pointing to a certain village, he exclaimed, "That is your point; take your men and hold that village all day." His masterly military mind intuitively recognised that possession of that village would inevitably prove to be the determining factor of the battle; and by seizing and holding the spot he assured victory to himself.

Napoleon "focused" his attention on that point of the field; in military language it was the "key" of the position. And it will be found by the competent soldier of Christ that in each of our battles there will be one or more focal points, crucial matters, the determining of which settles the issue of the conflict. It is by concentrating upon these points that prayer ceases to be desultory and victory is secured.

But, first of all, have we each definitely realised that our Lord's *work* is also *warfare*? Are we governed by the conception that the builder, husbandman, herald, servant, must be also a soldier, or his work as the former will be sadly marred by our Lord's foes?

Is it with the reader a practical, vivid experience, as well as a doctrinal conception, that the whole work of God is carried on in the face of determined spirit opposition? The forces in this conflict are, on the one side, the Holy Spirit of God, unfallen angelic spirits, and the spirits of the sanctified, devoted human soldiers of Christ. On the other side they are, Satan, his angelic and demon hosts, and the spirits of the fallen sons of Adam, in whom he is the ruling power.

Where the former spirit forces predominate there will be a godly, holy atmosphere; where the latter, a satanic, soul-poisoning atmosphere. In a house where only wholly godly people live, such folk as live for Christ and His things only, a pure atmosphere pervades and there it is a pleasure and power to the heart to reside. There battles with temptation are comparatively easily won, prayer is delight, and spiritual living a joy. Hence, by the way, the vast importance of Christian parents studying how, for their children's sake, to create and preserve a holy spiritual atmosphere in the home. *It can be done.*

But on a racecourse, or in the midst of a heathen festival crowd, there is an atmosphere uncongenial to

godliness, wherein spiritual life is a ceaseless, fierce struggle, and prayer is agony and toil. There the soul feels stifled, cannot breathe freely, is weakened at once, and may, if a "change of air" is not procured, be finally paralyzed utterly. And what is meant by "praying through" is that the spirit of man enveloped by these opposing spirits, pierces its way through this phalanx of foes, and establishes and maintains communication with the Almighty Spirit of God and with heavenly allies. And this may be done so effectively and continuously that, for practical purposes, that soul lives in a heavenly atmosphere, and defies the noxious influences of its earthly surroundings.

And it is an all-powerful encouragement to know that the question of which shall be the predominating force is not at all only one of numbers. For it is, indeed, the *Almighty* Spirit that is for us, with us, yea, in us, if by obedience to Christ, by prayerfulness, and by faith in God, we preserve intact our communications with Him. "Greater is He (the Holy Spirit) that is in you than he (Satan) that is in the world," and therefore "ye have overcome *them*" (plural—all the spirits animating all false prophets, that is, all who teach anything contrary to the true doctrine of the unique, eternal, incarnate deity of our Lord Jesus Christ.) (1 John 4:1-6.)

And hence, John Elias, of Wales, could stand alone on a fair ground, amidst a Sabbath-breaking throng, who were breaking also, and that publicly and shamelessly, every other point of the moral law, and by one address could set in motion such spiritual force that the whole army of the Devil was put to flight, and the fair at once abandoned, and never again held. And thus, Charles Finney, in America, was known to invade townships wholly abandoned to sin and Satan, and was so surcharged with the conquering energy of the eternal Spirit as to sweep the field clear of the hosts of darkness, and leave behind a community of God-fearing people.

Such disciples, because of the Spirit of God, and by reason of their being distributors of His energy, create their own atmosphere, carry it with them, shed it abroad, and are both themselves superior to Satanic influence and drive his forces away from others. May they not be compared to that insect, which having occasion to go beneath the water, takes down with it as it dives a bubble of air; and thus, surrounded by its own native atmosphere, defies and survives what would otherwise be fatal conditions? This is "dwelling in the secret place of the Most High;" this is "abiding in Christ;" this is "walking in the comfort of the Holy Spirit."

"Let all that ye do be done in love" is the con-



cluding word that summarizes in one sentence all the varied exhortations designed and able to set right even such evils as abounded among believers in so polluted a city as Corinth (1 Corinthians 16:14). And this word, if obeyed, is able to set right the jealousy's, irritations, misunderstandings, and other signs of the success of Satan's hosts in workers in lonely mission stations, to which, all too often, ardent, but spiritually weak, soldiers of the cross are sent out, to be soon shot down, and made but a burden to their fellows.

And just in as far as we "walk in love," we can "prayer through," defeating the intervening enemies who would hinder our "access to the Father;" for it is written, "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight. And this is His commandment, that we should believe the name of His Son Jesus Christ (R.V. margin; that is, in this connection, put our confidence wholly in Christ and His sacrifice as the ground of dealing with God), and love one another, even as He gave us commandment." (1 John 3:21-23.)

Thus it is, briefly stated, that the spirit receives power by which to gain the presence of God as a consciousness; "access" as the New Testament aptly expresses it, or, as Asaph put it, "*nearness to God to me is good.*" (Psalm 73:28.) This nearness to God is paralleled in the above military incident by Napoleon's marshals being near himself. To them at that moment Napoleon would be the great fact. In real prayer-contact with God He is the great Fact, and surroundings and circumstances are dwarfed or ignored. To them their general was the whole hope of the day; in him they had unbounded confidence. In their view he alone was more than a match for all opposing commanders and forces.

"And Jesus answering saith unto them, Have faith in God," (Mark 11:22), for "With God all things are possible," (Matthew 19:26), and therefore, "All things are possible to him that believeth"—hath faith, (Mark 9:23).

Thus being near God, then let us "*wait on Him,*" as the marshals waited around Bonaparte each for his own instructions. But more: we are not left to our own view and judgment, even though these are formed from our heavenly point of vantage. The marshalls of the Emperor were all skilled generals, and personally competent to lead campaigns; but Napoleon's abilities were greater than their's combined, and that was their supreme advantage over the enemy. How much, how exceedingly much of wisdom for us is

concentrated in these six short words, "We have the mind of Christ." (1 Corinthians 2:16.) He perceives with infallible judgment the "keys" to the battle; and that whether it be the conflict viewed as lasting through the centuries, or whether it be the conflict raging to-day in my little corner of the wide battle-field. And if we are *waiting* by Him, and if He knows us to be trustworthy then He will show to us the "focal" points of the field, and will appoint us thereto; and in holding those points victory will surely be gained.

My brother, in your lonely, difficult station, beset by soul perils, dogged by dangers, do you feel like Paul? If not, think Who commissioned you; think of the honor of holding the dangerous, central positions; think of the eternally momentous issues of the conflict—for the souls of men, for your own reward in the day of triumph, for the honor of your Lord: think on these things, and "thank Him that enableth you."

And I see that marshal ride away, put himself at the head of his men, press straight to the "focal" point, make disposition of his forces, and then through the whole of the day, amidst heat and strain and peril, then—just hold on, till he learned of victory.

A South Indian worker gave the writer the privilege of joining in a battle for the possession of a Hindu child, whose case she received as a special trust from the Lord. This little girl, of some eleven years, had, in the providence of God, been left with this lady; but for a very short time only, and yet long enough for the gracious Spirit to lead her keen, youthful mind to grasp the truth concerning the Lord Jesus, and to take refuge under the shadow of His wings. Then she was ruthlessly torn away; and possession of her became the point of a raging battle between an abandoned, horribly depraved mother and an aunt, her fellow, on the one hand, and her paternal



TWO FAMOUS PAGODAS AT SOOCHOW, KIANGSU

uncle, a strong Hindu, on the other hand. The mother, full of malice, went to law against the uncle. Both parties were alike in their hatred of Christianity, and the determination that the mission should not have her. And each meant, when possession was gained, to marry the poor mite, and thus tie her to heathenism, and, in the event of the mother winning the day, to a life of depravity which can scarcely be guessed at outside of heathenism. And being in India, and the child belonging to a family of good position, there was the element peculiar to the land—caste. Many years ago one solitary man from this particular caste became a Christian. By the whole caste he is considered as dead. But no such calamity

and disgrace (as they consider it) as now threatened, namely, that one of their women should become a Christian, had ever fallen upon the caste; and to hinder this there was literally nothing that they could do that they would not do.

From the first the thought of regaining this child-disciple was, humanly-speaking, utterly hopeless; and, if I may so say, it grew more than hopeless as the weary weeks dragged by. And yet some of us could not believe that God had brought this lamb into the joy and light of His Son's fold to permit her to be dragged back by the wolf and devoured in the forest. So we set ourselves to seek our God, and to fight upon our knees our real antagonists, the spirits of evil.

There were three "focal" points in this battle. (1) That the faith of the sister in Christ in question should not flag, and she give up the seemingly futile struggle. (2) That the dear child's own faith should not succumb. (3) That the will, if not the desire, of that awful mother—from whose merest touch her own little girl shrank with horror—should be broken and changed, and she be made willing to return the child to the mission.

The case dragged on, but prayer prevailed. The worker's faith survived the strain; yet more wonderful, the child's faith and expectation, often expressed publicly, that God would protect her and that Jesus would send her back to the mission, outlived the strain put upon it. And, oh! if there be a reader of these pages who finds it hard to "hold fast the confession of our hope that it waver not" even in one of the home lands, think of what the grace of God makes possible as seen in this heathen girl of but eleven years. She had no aids to faith save a few texts and Scripture stories learned by heart; was threatened with what would be done to her when the case was settled, and three times over had to face the glare of a public court as its central figure. Think, I say, of such an one, and then trust yourself to the same mighty God.

And, finally, as the third hearing of the case slowly proceeded, the third point was carried, by an altogether unexpected event promptly changing the mother's will, though by no means her inclinations, and causing her, and all parties, to agree to the child being handed to the custody of my friend.

If we at all understand the behind-the-scene workings of this case, they were somewhat as follows:—(1) The prayer-arguments urged in the heavenly court, being based upon the right of the Redeemer to this child's deliverance—a right He had secured by His purchase of her on Calvary, and which was confirmed and sealed by her personal acceptance of Him—prevailed. (2) That this having been gained, then the prayer-effort maintained was part of the subsequent legal machinery which compelled a reluctant obedience to that decision.

The spirit beings called Angels are one of the means through which God exerts spirit-energy for the doing of His will on the spirit plane (Daniel 10: 10-13, Hebrews 1: 14). And the prayer of faith we take to be another of the agencies through which He is pleased to put forth the authority of His court to enforce its ruling. True prayer in the spirit is an effort of the spirit of man, not of his intellect merely; and as such it is a setting in motion

of a force strictly proper to the spirit realm and conflict.

Hence, such praying is "agony" to the spirit (Colossians 4: 12); that is, it is to the spirit what the fierce contest in the arena was to the wrestler struggling for glory or to the gladiator fighting for life. It may therefore create such strain as drains even the body of strength, of which the most awful example is depicted in the words, "and being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down to the ground." (Luke 22: 44). [The word "agony" in this place is a noun cognate to the verb used in Colossians 4: 12, and also in 1 Corinthians 9: 25, "striveth;" John 18: 36; 1 Timothy 6: 12, "fight;" etc.]

We therefore suppose the prayer of faith to be as proper an obstacle to the advance of an evil spirit, as a brick wall is to the progress of a leaden bullet; and that it can as effectually stop the activities of a demon as can manacles hinder those of a man.

Workers who have gone through such a conflict as those three months involved, resisting all suggestions of unbelief, refusing to look at the impossibility, holding on to God's mercy, and depending entirely upon His naked word, as applied to the heart by the Holy Spirit—such will conceive of my own joy when one evening a telegram was sent back to the rear from the distant firing line saying, "Victory, Psalm hundred twenty-four, seventh"—"Our soul is escaped as a bird out of the snare of the fowlers: The snare is broken and we are escaped." And if any beloved reader has no such battle to recall, nor anything really like it, with all my heart to you I say, ask the Lord to equip you, and to lead you into these conflicts!

In every battle there are such crucial spots as in this case. Get near and stay near to your divine Chief until He turns and points them out—"God will focus our prayer, if we wait on Him." And at those points face and force the fight. And though the conflict be keen, though defeat seem certain, though the battle should rage for hours, for days, for months, even for years, yet—*hold on, hold on*; for to such a servant as will do so, it is written concerning all his foes, "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee." (Jeremiah 1: 19.)

Finally, be made powerful in the Lord, and in the strength of His might. Put on the panoply of God that ye may be able to stand against the wiles of the devil.

For our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Because of this take up the panoply of God, that ye may be able to withstand in the evil day, and, having done all, to stand. With all prayer and supplication praying at all seasons in the spirit, and unto this watching in all perseverance and supplication for all the saints. (Ephesians 6: 10-13, 18.)

Want of trust is the root of almost all our sins and all our weaknesses; and how shall we escape from it, but by looking to Him, and observing His faithfulness.—J. Hudson Taylor.

## Science Among the Chinese

Some Aspects of the Chinese Conception of the Universe as Compared with Modern Scientific Knowledge

BY C. K. EDMUNDS, PRESIDENT CANTON CHRISTIAN COLLEGE

From the "North China Herald"

(Continued from October)

### PART II.

4. *Astronomy—Astrology.*—The precise attainments of the ancient Chinese in astronomy are not easily understood from the scanty records. To the burning of all native scientific books, except those on agriculture, medicine and astrology, by imperial order in B. C. 321, the Chinese attribute the loss of a mass of astronomical learning. Wylie furnishes a list of 925 solar and 574 lunar eclipses, extracted from Chinese works, observed between B. C. 2150 and A. D. 1785. The earliest known record of an eclipse occurs, though imperfectly, in the ancient Shu-King, or Book of History. Retrospective calculation shows that it may have occurred as early as the autumn of B. C. 2158. Simple methods for predicting solar eclipses seem to have been in use in China before 2,000 B.C., but this eclipse of B. C. 2158 is said to have appeared unexpectedly and to have so disturbed the Emperor that he at once executed the two court astronomers for failing to predict it!

In the Chinese canonical books thirty-eight solar-eclipses are mentioned, eighteen of which agree with modern lists, but the others seem in error either in month or year, though the day is always correct. This suggests that the records are reliable and that the non-agreement is probably due to an imperfect knowledge of an ancient calendar, particularly with reference to intercalation and the beginning of the year, which are probably irregular. Intercalations were probably introduced by Yao about B.C. 2637, but it is hardly likely that they have continued without variation to this day. Romish missionaries rectified the calendar about 1700 and have aided in its preparation until recently. A cycle of sixty years was adopted in very early times, but there is no record of when or why this number was selected. The Chinese year is lunar, but its commencement is regulated by the sun. New Year falls on the first new moon after the sun enters Aquarius, which makes it come not before January 21, nor after February 19.

Comets, whose brilliancy enabled them to be seen, have been carefully noted by the Chinese, because their course among the stars is thought to determine their influence as portents. A list of 373 comets mentioned in Chinese records has been published, extending from B.C. 611 to A.D. 1621. The general value of these records is thought to entitle them to credence.

While these observations of eclipses and comets were made for astrological and state purposes, they are not without value to European astronomers and chronologists. It would not be entirely safe to judge of the astronomical attainments of the Chinese from what has come down to our day, or by present popular notions. The knowledge contained in their own scientific books has not been taught, and in general the astronomical ideas of the Chinese are vague and inaccurate and serve as the basis of a superstitious

astrology rather than as an agency of enlightenment among the people. The writer vividly recalls his experience during a recent lunar eclipse, when almost the entire population of one of the largest cities on the Yangtze turned out, each one carrying something with which to make a noise, kettles, pans, sticks, drums, gongs, fire-crackers, etc., to aid in frightening away the dragon of the sky from his hideous feast. And even the crew of a Chinese man-of-war, foreign built and armed with Krupp guns, will, by orders published in *The Peking Gazette*, turn out with drums, iron pans, etc., to make a din to "save the moon."

Chinese astronomers distinguished five planets, or "moving stars," and named them according to their ideas of elementary substance; Venus, Golden; Jupiter, Wooden; Mercury, Water; Mars, Fire; Saturn, Soil. To them the galaxy was the Heavenly River, a close analogy to our term, the Milky Way. It is interesting to note how descriptive the Chinese terms are as applied in translations of modern astronomical ideas—a nebula is a "star-mist," asteroids are "small moving stars," the spectroscope is the "shooting shadow-lamp;" and spectrum analysis is "the shooting-shadow-difference-telling-light-method."

5. *Mathematics*—The arithmetical notation of the Chinese is based on the decimal principle, but as their figures are not changed in value by position, it is difficult to write out clearly the several steps in solving a problem. Arithmetical calculations are performed with a "counting board," an arrangement of balls on wires, which can, however, only serve as an index for the progress and result of a calculation done in the head, so that, if an error is made, the whole operation must be done again.

The study of arithmetic has attracted attention among the Chinese from early times, and notices found in historical works indicate some treatises extant even in the Han Dynasty (B.C. 206-A.D. 214), followed by a great number of general and particular works down to the Sung Dynasty (1020-1120 A.D.). The Hindu processes in algebra were known to Chinese mathematicians, but though studied even after intercourse between the countries had ceased, these branches made slow progress down to the end of the Ming Dynasty (A.D. 1368-1644).

The mathematical writings of the early Romish missionaries greatly improved the mathematical texts available in Chinese, and since foreigners have begun to introduce western science, the development has been rapid. But apart from the graduates from modern schools, the knowledge of mathematics even among the learned men of China is very small, and the common people study it only as far as their business requires, and that is exceedingly little. The cumbersome notation and the little aid which such studies gave in the ancient system of literary examinations (only abolished in 1905) doubtless discouraged the pursuit of what they seem to have no taste for as



BOAT DECORATED FOR THE DRAGON FESTIVAL  
Showing Whangpoo river with the German Consulate in the background

a people. Chinese authors acknowledge the superiority of western mathematicians, and generally ascribe their advance in the exact sciences to this power.

6. *Action and Reaction of Elements*.—Williams, in his "Middle Kingdom," gives a table showing the leading "elementary" correspondences in the curious speculation used by Chinese philosophers to account for any possible contingency in the changes of the visible universe, which, in the hands of geomancers and fortune-tellers, are the basis of considerable imposition on the people. The five elementary powers or *hing* are: water, fire, wood, metal, and earth, and the table gives the qualities, tastes, and activities of the five *hing* as correlated with five points of the compass (the fifth being "centre"), the five corresponding planets, five colors, five viscera, five musical notes, five early emperors, four seasons, and four quarters of the zodiac. But to consider these ideas in detail would lead too far afield into unprofitable vagaries.

7. *Chemistry—Alchemy*.—Chemistry and metallurgy have been unknown as sciences, but many operations in them are performed with a considerable degree of success, and bear testimony to Chinese shrewdness and ingenuity in the existing state of their knowledge. The skill which they exhibit in metallurgy, their brilliant dye-stuffs and numerous pigments; their early knowledge of gunpowder, alcohol, arsenic, Glauber's salt, calomel and corrosive sublimate; their pyrotechny; their asphyxiating and anæsthetic compounds—all give evidence of no con-

temptible proficiency in practical chemistry. In their books of curious recipes (see Section 2) are instructions for the manufacture of sympathetic inks, for removing stains, alloying metals, counterfeiting gold, whitening copper, overlaying the baser with the precious metals, etc., many of the rules in which are still in common use, and bear in their very terms the stamp of an alchemic origin. Dr. Martin in his "Lore of Cathay" presents striking evidence to show that in all probability Western alchemy, from which our modern chemistry has come, had its root in the art as practised in China, where it appeared as an indigenous product, coeval with the dawn of letters.

One doctrine of Taoism which was developed six centuries before Christ regards the soul and body as identical in substance, and maintains the possibility of preventing their dissolution by a course of physical discipline—a seed-thought which led the disciples of Lao-tze to investigate the specific properties of matter in the two-fold search for long life and riches. In studying both the vegetable and mineral kingdoms Chinese alchemists were guided by the supposed analogy of man to material nature, which led them to ascribe an essence, or spirit, not only to animals and plants, but to minerals as well, so that in their view matter itself was constantly passing the limits of sense and assuming the character of conscious spirit. Thus was the world filled with fairies and geni.

We need not discuss in detail the characteristic ideas of Chinese alchemy, but merely note that it had



full vigor six centuries prior to Western alchemy; which did not appear till 400 A.D., when intercourse was quite frequent between China and Byzantium, Alexandria, and Bagdad. The two schools had much in common: the same aims, closely corresponding properties ascribed to the two elixirs in each, principles, means, mystical character of nomenclature, and extravagant style of alchemic writings, all practically identical. So that, although it may be granted that the leading objects of alchemical pursuit might have occurred to men in any country as they felt their way towards a knowledge of nature, yet an independent origin seems unlikely, and it is almost certain that alchemy had its birth in the Far East, yea in China, since the claims of India seem excluded by the abundant proof that the alchemy of China is not an exotic, but an indigenous product, the earliest forms of which are found in the "Book of Changes," a significant title, whose diagrams date back to 2,800 B.C., the text to 1,150 B.C., and the Confucian commentary thereon to 500 B.C. It is a striking fact that this book, chief in the canon of Taoism, was spared from the flames of the Tyrant of Ch'in to which all other writings of Confucius and his disciples were consigned.

8. *General Cosmological Ideas.*—Contrast the modern ideas of the age and origin of the earth and of the extent of the universe in time with the following conceptions of Chu Hi (Chu Fu Tsz), the most famous of the eleventh century philosophers:—

"In the beginning heaven and earth were just the light and a dark air. This one air revolved, grinding around and around. When it ground quickly much sediment was compressed, which, having no means of exit, coagulated and formed the earth in the centre. The subtle portion of the air then became heaven and the sun, moon, and stars, which unceasingly revolve on the outside. The earth is in the centre; it is not below the centre.

"Heaven revolving without ceasing day and night also revolve, and hence the earth is exactly in the centre. If heaven should stand still for one moment, then the earth must fall down; but heaven revolves quickly, and hence much sediment is coagulated in the centre. The earth is in the sediment of the air; and hence it is said, the light, pure air became heaven, the heavy, muddy air became earth.

"At the beginning of heaven and earth, before chaos was divided, I think there were only two things—fire and water—and the sediment of the water formed the earth. When one ascends a height and looks down, the crowd of hills resemble the waves of the sea in appearance; the water just flowed like this. I know not at what period it coagulated. At first it was very soft, but afterward coagulated and became hard. One asked whether it resembled sand thrown up by the tide? He replied, just so; the coarsest sediment of the water became earth and the purest portion of the fire became wind, thunder, lightning, sun, and stars. . . . Before chaos was divided the *Yin-yang*, or light-dark air was mixed up and dark, and when it divided the centre formed an enormous and most brilliant opening, and the two principles were established. Shao Kang-tsieh considers one hundred and twenty-nine thousand six hundred years to be a *yuen*, or *kappa*; then, before this period of one hundred and twenty nine thousand six hundred

years there was another opening and spreading out of the world; and before that again there was another like the present; so that motion and rest, light and darkness, have no beginning.

"There is nothing outside heaven and earth, and hence their form has limits, while the air has no limit. Because the air is extremely condensed, therefore it can support the earth; if it were not so, the earth would fall down."

Chu Hi's theory considers the world to be a plane surface—straight, square and large—measuring each way about 1,500 miles and bounded on the four sides by the four seas. The sun, moon and stars revolve around it at the uniform distance of 4,000 miles. Estimates of the long mythological periods antecedent to the appearance of Fuh-hi (the monarch of "highest antiquity," 2852 B.C., according to Chinese annals) vary from 45,000 to 50,000 years.

Perhaps the most sensible and orderly account of the creation to be found in these writings is the following:—"Heaven was formless, an utter chaos; the whole mass was nothing but confusion. Order was first produced in the pure ether, and out of it the universe came forth; the universe produced air and the air the milky way. When the pure male principle *yang* had been diluted, it formed the heavens; the heavy and thick parts coagulated and formed the earth. The refined particles united very soon, but the union of the thick and heavy went on slowly; therefore the heavens came into existence first and the earth afterwards. From the subtle essence of heaven and earth the dual principles *yin* and *yang* were formed; from their joint operation came the four seasons, and these putting forth their energies gave birth to all; they produced fire; and the finest parts of the fire formed the sun. The cold exhalations of the *yin* being likewise condensed, produced water; and the finest parts of the watery substance formed the moon. By the seminal influence of the sun and moon came the stars. Thus heaven was adorned with sun, moon and stars; the earth also received rain, rivers and dust."

But such explanations were too subtle for the common people, and they personified and deified the powers and operations, though with far less imaginative genius and fine taste than the Greeks displayed in the same line. The most striking legend is that of *Pwan-ku*, the first creature, who was "hatched" from chaos by the dual powers and who then chiselled the universe into form and order by the might of his hands. His efforts continued 18,000 years, and by degrees he and his handiwork increased.

"The heavens rose, the earth spread out and thickened, and *Pwan-ku* grew in stature, six feet every day, till, his labors done, he died for the benefit of his handiwork. His head became mountains, his breath wind and clouds, and his voice thunder: his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Bernice's hair was turned into stars, his skin and hair into herbs and trees, and his teeth, bones, and marrow into metals, rocks, and precious stones; his dropping sweat increased to rain, and lastly, the insects which stuck to his body were transformed into people!"

# Report of the Nanyoh Summer Bible School

BY FRANK A. KELLER, M.D.



Photo by) FIRST PARTY LEAVING CHANGSHA FOR THE SUMMER BIBLE SCHOOL [F. A. Keller, M.D.]

**I** THANK you for your kind letters, containing news of prayers going up for us in various centres.

I have told the men about all of them, and they have been greatly encouraged. They were much moved by the news of orphans in England, child widows in India and the humble hunch-back brother in Spain, praying for them.

Our hearts are simply overflowing with joy over the Summer Bible School. It is nothing short of wonderful. How graciously God has answered prayer. I will give you a few facts that I am sure will cause a song of praise.

Students registered 83, missions represented 12, Hunan counties represented 22, Hunan cities or towns represented 36, congregations of Christians represented 44.

The men are classified as follows: pastors 2, evangelists 30, colporteurs 24, student evangelists 16, school teachers 6, church officers 5. Total 83.

This work cannot be described, it needs to be seen. To see the earnestness, the diligence, the gratitude, and the faithfulness of the men is most inspiring. Having learned that many pilgrims start for their homes early in the morning, the men, without any suggestion from us, organized for early morning work, and now, every morning at three and half-past three o'clock parties of evangelists and colporteurs go to the four main roads, *lanterns in hand*, and distribute books to the men who otherwise would not get them. God will surely add His blessing to such faithful sowing.

The foreign workers here with me are:—Rev. G. G. Warren, Wesleyan Mission, Changsha; Rev. O. Hollenweger, C.I.M., Liebenzell Branch, Changsha, and Rev. G. L. Gelwicks, American Presbyterian Mission, Hengchowfu, Hunan. In addition, Rev. E. E. P. Scholes, Wesleyan Mission, Chenchow, Hunan,

was with us during the first week and gave a splendid course of studies on the Gospels. The men were greatly helped by him. All the men mentioned above have worked hard and well, and deserve our deep gratitude for the splendid help given and for the hardships of travel and living endured, and for laying aside their own station work for so long a time to throw their energies and talents and prayers into the carrying out of this plan.

The mornings are devoted to hard classroom work, the afternoons to work among the pilgrims, and the evenings to street-chapel preaching and study of the day's lessons. The men work late at night writing up their notes, and many of them have beautiful looking note-books, with a most valuable store of notes written in them. The great pains they are taking with their writing shows the value they place on what they are recording.

You will be interested, and will rejoice with me, to know that one of our brightest men, one of five who came a distance of over four hundred English miles, taking twelve days for the journey, is a man to whom I gave a complete Bible in Changsha *ten years ago* when he was there attending an examination. He took the Bible back to his distant home, after some time read it, and through it was led to living faith in Christ our Lord. He has brought the Bible with him to show me. I hope to take a photograph of him with the Bible in his hands. Up to the present I have been unable to take any photographs as I have been working night and day. The mercury has stood at ninety-three degrees to-day, this makes the work harder, we hope for a change soon. I am just holding on to God for strength for the next two weeks.

It is not possible to tell you how deeply I appreciate all your sympathy and help, both in prayer and in practical work, for the accomplishment of the truly wonderful and blessed work of this school. I know, and am glad to know, that you have done it all for our blessed Lord Jesus Christ, Whom we are and Whom we serve, but by His gracious permission there is also some of the personal element in it all. I do praise Him for the richest and most blessed summer's work I have ever seen in China, and my heart is full of gratitude to all who have made it possible.

## Prayer Appeal

From the Committee representing the Foreign Missions Council of North America

**I**N behalf of the Boards of Foreign Missions of all communions, the Committee of Reference and Council asks the intercessory prayer of the churches for China.

First: For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the provinces of Anhwei, Kiangsu and Hunan, the two former facing desolation and famine for the third time in five years. The Yangtze river is forty-five miles wide two hundred and fifty miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of \$15.00 per family, or ten times more people will die of starvation than of wounds in battle. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

Second: For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been swept away by floods, families have been scattered by war, and multitudes of our fellow-believers are without food and shelter for the winter. Let us pray for them, that God may be their "refuge and strength, a very present help in trouble."

Third: For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with

thongs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now represented by 4,299 foreign missionaries, 11,661 Chinese ministers, teachers and evangelists, 3,485 stations and out-stations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church. Our work has been greatly prospered, the growth in a decade having been one hundred and seventy-five per cent. The missionaries are in immediate charge of this extensive enterprise. The American Minister at Peking has ordered women and children out of the zones of hostilities, but as a rule the men heroically remain at their posts. They feel that they can no more leave at such a time than a physician could leave his patients when contagious disease is epidemic, or a chaplain his regiment in time of war. This is the day when the faithful missionary of Christ is most needed. Let the whole Church of God pray for these overworked and care-burdened missionaries who so sorely need that support which we can give.



Photo by)

FLOODS IN CENTRAL CHINA

[F. A. Keller, M.D.]

# Progress of the Revolution in China

BY WM. TAYLOR

THE news from China continues grave. In such days as these the children of God need to continually look up remembering that "the Lord hath His way in the whirlwind and in the storm." (Nahum 1: 3) And that "He doeth according to His will" not only "in the army of heaven" but also "among the inhabitants of the earth and none can stay His hand or say unto Him 'What doest thou?'" (Daniel 4: 35) Our heartfelt sympathy goes out to the many who have loved ones in China and we commend these scriptures to their meditation. God will glorify His own Name!

Since the article in the last number of CHINA'S MILLIONS was written, the revolutionary movement has been gaining increasing momentum. The fact that foreign life and property have been generally safeguarded seems to prove that the Chinese capacity for self-government is greater than has commonly been supposed. The revolution has spread to some influential centres such as Shanghai, Woosung, Hangchow, Ningpo, etc. In the two places first mentioned are a large arsenal and important fortifications. The revolution has gained a strong foot-hold in at least ten provinces and according to report has reached even Tibet. The correspondent of the *London (England) Times*, one of the greatest living authorities on things Chinese, says that the sympathies of the immense mass of educated Chinese in Peking are unreservedly with the Revolutionists.

H. E. Yuanshikai, who has been called "the strong man of China" and whose portrait appears on this page, has returned to Peking with pomp after over two years in retirement. He has been given practically absolute power by the Prince Regent and is at present the great prop of the Manchu Dynasty. He is an able and astute Chinese, and the organizer of China's modern army.

There is an apparent division in the Revolutionary ranks. The Northern section favor a limited monarchy; those in Central and South China a republican form of government. In addition to this, mutual jealousy seems creeping in. These divisions, unless quickly healed, will tend to the lengthening of hostilities and give some hope to the Manchus of retaining the throne, at least nominally. But whatever the outcome China can never be what she was. Napol-

eon's remark will be recalled "When China is moved it will change the face of the globe." China is now moving. The present movement is more than a rebellion. It is a revolution—a revolution that is intelligently directed and that "spells progress."

The prospects of the immediate future in China are not bright and greater sufferings than she has yet endured may be in store for her. Piracy is again rampant in South China and the situation in Central China is becoming more involved each day. There is the danger of brigandage in many places and the people generally are filled with dark forebodings. The winter season will probably hinder the movement of

troops, but there may be a high death-roll through famine. The people in Central China are reported to be already supplementing their food with the bark of trees.

Serious fighting between the Revolutionists and the Imperial troops has taken place in and near the great city of Hankow. Part of the Chinese section of that city is reported to have been burned by the Imperialists and 50,000 lives lost. These and other reports may be exaggerated. The English Wesleyan Compound there, with hospitals, schools, etc., was burned, not in an anti-foreign riot, but in the general conflagration. The patients, scholars and missionaries are all said to have been saved. Some fighting is also reported at Tungkwan on the border between Shansi and Shensi provinces and more recently Nanking has been the scene of battle. Notwithstanding all this, there are some indications that the restoration of peace may be nearer than many think.

According to press reports \*Mrs. R. Beckman and some others have been killed by bandits at the time of a massacre of Manchus in Sanfu, Shensi province (Mrs Beckman went to China in 1891 as a member of the American Scandinavian Alliance Mission, whose workers in China labor as associates of the China Inland Mission). Among the killed were Mrs. Beckman and a number of Chinese girls attending her school who, on account of the normal size of their feet, were mistaken for Manchus. The reports further state that when the Revolutionists restored order they decapitated many of the bandits, proving again that both Revolutionists and Imperialists are seeking to protect foreigners.

\* This painful news has not up to the time of writing been fully confirmed.



H. E. YUANSHIKAI  
Recently appointed Premier of China



In reference to the report repeated more than once that two missionaries (one a Canadian and one an American) had been killed in West China, a cablegram from the Foreign Office (London, England) dated November 23rd announced that the British Minister at Peking had not been able to obtain the least confirmation of this report. A still more recent cable message from Shanghai, received by the Secretary of the Canadian Methodist Mission, Toronto, reads: "There are a few missionaries at Chungking under the protection of the authorities who are doing their utmost. The latest information from Chengtu was dated the first week in November when they were all quite safe." (Both the cities referred to in this wire are in West China). A cablegram has also been received in Montreal stating that the Canadian Presbyterian missionaries are quite safe and that all is quiet in Honan. The China Inland Mission office in Philadelphia received a wire from the Mission headquarters in Shanghai on November 23rd in which it was stated that there was "not much cause for anxiety concerning Shenchowfu." (Shenchowfu is a city in the interior of the province of Hunan about which a telegraphic inquiry had been made).

No news has been received that would point to the need of the general withdrawal of the workers from the

inland stations. It would seem to be, as stated last month, that while itinerant work is largely at a standstill, the great majority of the cities even in the zone of conflict are in comparative peace, at least as far as mission work is concerned. At the same time it remains true that continued unrest makes it more difficult to control the mob element and prayer should be unceasingly offered for those in authority, for the Chinese Christians, and for the missionaries.

Dr. H. G. Barrie writing from Kuling (Central China) on October 17th says: "We are naturally interested in the events going on at Hankow, Wuchang, etc., but feel at present no anxiety regarding the situation. The trouble seems to be so essentially a movement against the government and the protection of foreigners and their property is so definitely stated that we have no misgivings here at Kuling. The removal of women and children from Hankow, at which point they have been gathering, is no criterion as to evidence for or against foreigners on the part of the Chinese, but is merely the wise and necessary step taken on the part of our own officials. Pray that God may guide them all, Chinese and foreigners alike, in this crisis through which the country is passing."

## Our Shanghai Letter

BY MR. JAMES STARK

SINCE the date of my last letter, as you will have learned from the cablegrams appearing in the daily papers, a very critical situation has been created in central China. The Rebellion, which a fortnight ago broke out at Wuchang, is apparently meeting with growing favor on the part of the populace, a large section of whom sympathize with its aims and are ready to give more active support as soon as the success of the hazardous enterprise is assured. Wuchang, Ichang, Kiukiang and Hukow are now in the hands of the rebels, and other important cities are reported to have declared themselves for the insurgents. Facts and unreliable rumors, however, are so intermingled that it is difficult to write with any degree of certainty as to the extent of the progress of the movement.

Though there have been several engagements between the rebel army and the Imperial troops in the vicinity of Hankow, no decisive battle has been fought, and it is impossible to forecast what the final issue will be. This will probably, to some extent at least, be determined by the loyalty or disloyalty of the Northern Imperial Forces.

Telegraphic and postal communication with many places is interrupted, and it is important that the relatives of our workers at interior stations should understand that the absence of news from those who may have been in the habit of corresponding regularly is, doubtless, due to this cause. As far as our information goes, there is no ground for serious concern in regard to the safety of those residing in the inland provinces.

The letters which reach us report that there is no local cause for alarm, and that the officials are

exercising vigilance in the interests of the safety of the foreigners.

One marked characteristic of the present revolt against the Imperial Government is the absence of hatred of foreigners. The protection of the missionaries and Mission property is pledged, and the consensus of opinion is that, while all continues quiet at interior stations, there is less risk in workers remaining there than in traveling just now, many of the roads being unsafe owing to brigands who are only too ready to take advantage of such an opportunity for pillage. Moreover, there are few messengers of the Cross who will not feel that their first duty, under God, is towards those to whom He has sent them.

The present crisis, as I am sure all will recognize, constitutes a very real and definite call to constant, earnest prayer, that God will enable those in authority to restrain lawless men and to preserve order, so that not only will His servants be kept from personal violence, but that the progress of His Kingdom may suffer the least possible interruption.

We are thankful to learn from Mr. Hampson that, during the siege of Chengtu, in Szechwan, he and his fellow-workers were not under any great strain, and were not put to any very great trouble. In the Canadian Methodist Mission Hospital, where with all other British and American residents they were quartered, they had ample room, and were able to procure food, though at higher prices than usual. There has been no attempt on either their lives or property. In fact in the whole district there is not one instance to record in which a foreigner suffered seriously.

The surrounding districts have been, and still are, disturbed. Our work has, in consequence, been

considerably dislocated in Western Szechwan; though in the Eastern part of the province, but for the precipitate action of the Chungking Acting Consul in ordering all missionaries in interior stations to leave at once for the coast, the work would not have been affected. Happily, the British Minister at Peking did not support the Consular order, and a subsequent communication to the missionaries concerned, leaving with them the decision as to the necessity for their going, was received in time to prevent any large number of workers in Bishop Cassels' diocese from leaving their posts.

During the last three weeks one hundred and fifty-seven baptisms have been reported, representing seven provinces.

Dr. F. A. Keller, for whose arrangements for a Bible School at Nan-yoh, in Hunan, and a special effort to reach the pilgrims to its shrines I asked prayer some time ago, writes:—

"This morning we held the last session of the Hunan Summer Bible School. It has been a month of unspeakable blessing. I feel sure that you have been praying for us, I want to thank you and tell you how graciously prayer has been answered. From England, Germany, Spain, South America, India, and many other places we have had messages of interest and sympathy and assurances of prayer. We have felt the power of God with us throughout the sessions, and now at the close, the testimony of the men, and their expressions of gratitude are most touching, and fill our hearts with praise. We had 83 men, of whom 2 are pastors, 30 evangelists, 24 colporteurs, 16 student evangelists, 6 school teachers, and 5 lay workers. They represent 44 churches in ten different missions, and come from 36 cities and towns of 22 counties (Hsiens) of Hunan. Truly this is a wonderful record. One party of men came from Shenchowfu, over twelve hundred li, a journey requiring twelve days. They feel well paid and want to come again next year. Please join us in prayer that the men may not only have received new knowledge of the Word, but such a realization of its worth, and such a love for it that they will study it with the diligence and faithfulness that it deserves."

The Mission of Mr. Lutley and Mr. Wang in Kansu is now at an end, and the ministry of these two brethren, which has been greatly appreciated, has not been without spiritual results at each station. Writing from Fukiang, Mr. Mann says:—

"The meetings

here lasted only four days: but God met with us. Sins have been confessed and put away by many. Old dissensions have been healed. Several have been converted, whilst all have been blessed and refreshed. There is, as a result, a love for souls, and I hope the future will reveal that the work is of God in its abiding character."

Mr. Gordon Harding, writing from Tsinchow, the adjoining station, tells us that, at the meetings held there, the attendances ranged from two to three hundred daily. God answered prayer. Several of the Christians received very definite blessing, and two members of the Church are hoping to continue the revival work in the country.

Mr. Bender reports that, at Lungchuan, in Chekiang, a district conference was held last month, when about 500 Christians and enquirers met together for prayer and instruction in the Word of God.

Mr. Lack writes of encouragement in the work at Yencheng, Honan. He says:—

"The little company of Christian men in Si-p'ing have agreed to meet each Wednesday afternoon to wait on God for an outpouring of His Spirit, and to pray for the conversion of souls."

Mr. and Mrs. A. Gracie recently spent ten days itinerating among the villages surrounding one of the Yungkang outstations. They met with some discouragement and also glad surprises. Some of the converts, they found, had backslidden. In contrast to this degeneracy, they were cheered by the evidence of spiritual growth shown by a number of the Christians. They met two old scholars, who seem to be true believers in Christ. One of them is a Haulin scholar and the other is famed for his handwriting all over the district. The latter attends the services which every Sunday are held in their village by the evangelist. He has cultivated the habit of praying about everything. For example, no matter who comes to have anything written he first prays over it. He is over 70 years of age.



Photo by

FLOODS IN CENTRAL CHINA

[F. A. Keller, M.D.]

## Editorial Notes

**M**AY we call attention to the book advertisements which appear upon the last page of this number. Few better Christmas or New Year presents can be made than the books there spoken of since they are likely to bring a marked spiritual blessing to any who may read them. We would add that we have in the Philadelphia book-store missionary books of a general character and also a large assortment of the beautiful Midmay text-cards. Our book catalogue will be sent on application.

A new effort is to be made to make a forceful presentation of the claims of foreign missions by the issuing of a quarterly magazine. This is to bear the name of, "The International Review of Missions," and the first issue is to appear in January next. The Review will represent the Protestant missionary forces of the earth, and will record all the most important missionary movements. The subscription price will be two dollars a year. Subscriptions may be sent to The Missionary Education Movement, 156 Fifth Avenue, New York City.

At the request of Mr. Hoste, Mr. Frost has gone to England to be there for a month or more. Mr. Hoste had hoped to visit America before this time, but his condition of health has made this impossible. For this reason, he has asked Mr. Frost to visit him, to confer with him in reference to the work in North America. The friends of the mission are asked to pray that the conference to be held may be under the guidance of the Spirit and for the glory of God. We are thankful to add that Mr. Hoste is improving in health, as also is Mrs. Hoste.

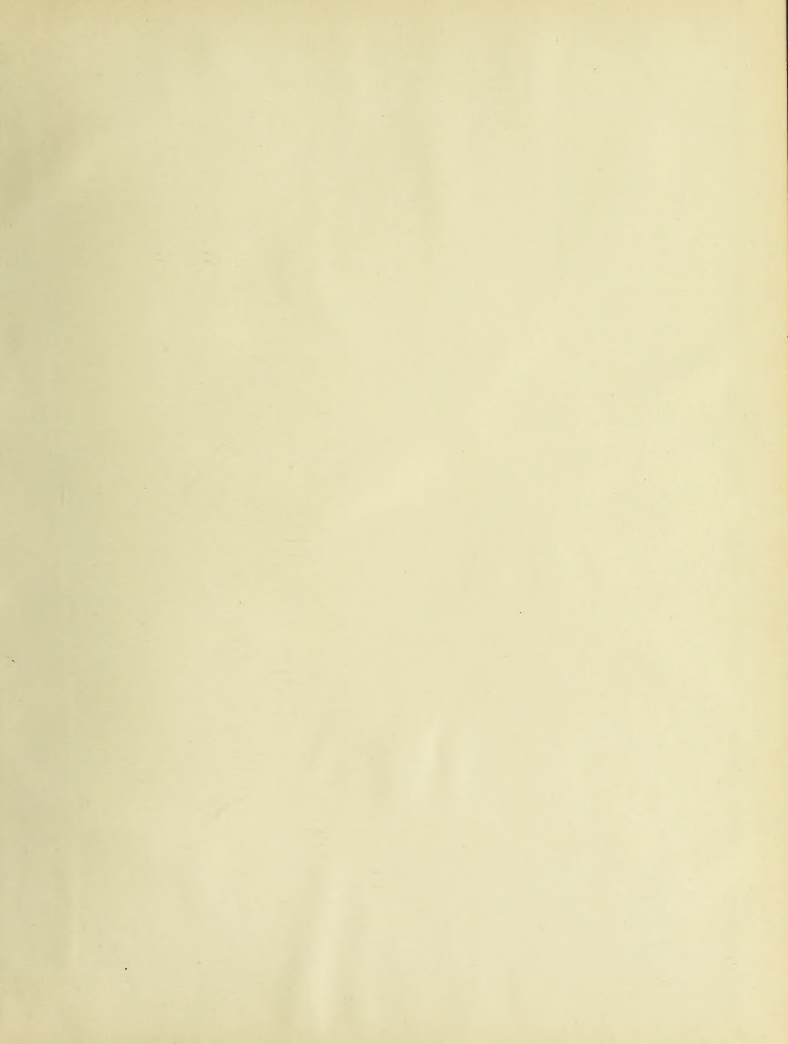
A number of meetings were recently held in Toronto in connection with the going forth to China of Dr. E. S. Fish and Mr. E. L. Merritt. Mr. Frost was in Toronto at the time and assisted in the meetings, at which the young men gave their testimonies in reference to the guidance of the Lord in leading them to offer for China. Deep impressions were made in all of the meetings and there is hope that these may result in constraining some young people to give themselves to God for His service abroad. Dr. Fish and Mr. Merritt left Toronto for Chicago upon the evening of November twenty-second. They were joined at the latter place by Mr. W. H. Sinks, and the three then proceeded to San Francisco, from whence they sailed upon November 29th. We trust that these friends will be followed by many prayers.

God has been most gracious to us this year in supplying funds for outfits and passages, and in permitting returned missionaries and accepted candidates to make use of these. Nine missionaries who were home on furlough have gone back to their work in China, and five young men and three young women have gone forth for the first time. When it is remembered that is costs about three hundred and fifty dollars, including outfit, passage and traveling ex-

penses, to send a missionary to China, for the first time and about two hundred and fifty dollars is required for those who return from furlough, it will be seen how generously the Lord has dealt with us. The writer recently referred to the Mission, thinking of its having no guaranteed income, as "the poor China Inland Mission." A Council member who heard the remark, thinking of the faithfulness of God, corrected it by saying "the rich China Inland Mission." The correction was well made. The Mission in spite of its poverty is indeed rich, with God as its benefactor. For what measure of grace to trust Him and to draw upon His "riches in glory" He has made possible for us, and we give Him heart-felt thanks.

The Evangelical Alliance has sent forth its annual appeal for Christians everywhere to spend a week in prayer, from January 7th to January 13th, 1912. The several objects named are as follows; Thanksgiving and humiliation, the Church universal, nations and their rulers, foreign missions; families, educational establishments, and the young; and home missions and the Jews. The appeal says: Let each of us ask the Lord to give us His view of the church and the world, in the age through which we are passing; and as He reveals this to us, let us pray. This will save us from a narrow outlook, and bring us to pray in the broad current of the Lord's will, with hearts aflame with love for all of God's redeemed children and burning with compassion for lost souls the world over." We trust that the friends of the Mission, as far as possible, will yield themselves to the fulfilling of this appeal.

"The gift of God is eternal life through Jesus Christ our Lord." (Romans 6: 2-3.) Eternal life can only be obtained through Christ since He Himself is eternal life. But when this is seen it is needful to remember that eternal life, being Christ is far more than salvation. From a scriptural standpoint, eternal life is all that Christ our life may be to us. In other words, it is not only the beginning of life, but also its continuance and ending. This means an initial experience when life begins, and it also means life's long development, with all its wondrous possibilities, through time and eternity. Such then is the gift which God has made to us in Christ our Lord. How many of us who have named His name have accepted of this gift in its fulness? It is blessed to be saved unto life. But it is far more blessed to be saved into a life abundant. Here then is a new Christmas and New Year's present for some of us, God's gift to us of life in its completeness through Jesus Christ our Lord. Sir James Simpson, the eminent physician and scientist, was once asked what was the greatest discovery he had ever made. Sir James replied; "That I am a sinner and that Christ is my Savior." Happy man, to be able thus to discriminate between the temporal and the eternal. And happy shall we be if we may have grace to put first, not the earthly but the heavenly, and so enter into a life that is life indeed.









Ebenezer

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"Hitherto hath the Lord helped us."